

Our Cover

Is a statue recently unveiled in front of the Metropolitan Methodist Church, Detroit, which has an interesting history. A sermon by the pastor, Dr. Merton Rice, preached in a noonday Lenten meeting eleven years ago, inspired a chance visitor, Alfred F. Nygard, who is a Danish sculptor, to execute a small model symbolizing the preacher's idea and ideal of a triumphant hope and faith unconquerable. The token was so highly prized that the Men's Class of the church, taught by Dr. Rice, commissioned Mr. Nygard this year to make a life-size statue of the model which has now been completed and erected where all who pass up and down Detroit's busy avenue shall see the symbol of irrepressible praise.

Speaking of Weeks

If you are one of the people who makes the world go round—a cooperating soul—and fall in line to swat the fly during S. T. F. Week and eat juicy apples during Apple Week, you will want to join with the thousands of churches across the country in observing WORLD CALL Week this fall. The time is October 11 to 18 and all kinds of plays, pageants and projects have been prepared to help you observe it, and are awaiting your order at the WORLD CALL office, Missions Building, Indianapolis. Write for them today.

Iowa Gets Credit

Even if we were getting ready to move to Indiana we had no intention of giving Indiana credit for something that belonged to Iowa, as was done in September WORLD CALL, page 34, when the article "They Support an Orphan," and the picture of the Triangle Club at Marion, Iowa, was credited to Marion, Indiana. We would like to attribute the error to the general air of confusion which reigned in the offices last month.

Disasters in the Work

As we are going to press, news is coming in of the tornado in Porto Rico, and the following cablegram is received from our mission there: "Safe, property loss incalculable, most of chapels, homes gone, details later." Undoubtedly emergency relief will have to be extended this stricken little mission which has so heroically planted churches and homes up and down the length of the island, but until the full extent of the loss is learned the amount necessary cannot be estimated.

News is reaching us also of the storm in Florida and the distress it is causing among our people. The following telegram from Arthur DePew at West Palm Beach conveys something of the havoc:

"First Christian Church and equipment damaged beyond salvage; building standing, roof off and twisted; storm comes as climax to misfortunes such as bank and business failures; homes of members

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greatly damaged or destroyed; would gratefully accept donations from Society or individuals."

William J. Minges also wires as follows: "Our church and our Riviera Mission a heap of ruins, every home of our members badly damaged or completely wrecked; over seventy-five million damages in city, four hundred dead in county, we must have immediate help."

Another bit of distressing news is that of the burning of the academy building at Jarvis Christian Institute, Texas, our fine school for Negroes, on Sunday night, September 16, and the serious illness of President Ervin who is being cared for in Dallas. Fuller details of these tragedies will be given later but their meager outlines will command the prayers and material aid of the whole brotherhood.



Adelaide Gail Frost

Missionary to India, author of the "Sunset Song" and other poems, an inspiration to countless lives: at Hiram College, on the mission field, in Southern California where her "Grace Bungalow" at Long Beach was a radiant center, throughout the fellowship of Disciples of Christ. Her earth life closed July 30, 1928, on the first day of the Southern California Convention at Long Beach. The Intercessory Fellowship, of which she was one of the most active members, conducted a memorial service August 1.

(The photograph made some years ago, shows her mother seated.)



Camp-fire Vesper services at California Christian College, as typical a fall scene on a Christian college campus as football.

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Brotherhood Assets In Action

THERE are three sorts of assets that must be listed in an audit of a body of people such as the Disciples of Christ. First are intangible assets, second human, third material. And all of these become effective for the advancement of the Kingdom of God as they are coordinated and united in action, just as the individual man is alive and effective only when body, mind and spirit are one united personality.

First among our intangible assets we must reckon what our fathers talked of constantly as the Plea. We are too much disposed to take it for granted on the one hand or, on the other hand, to substitute it for God. It is a wonderful and true interpretation of the Scriptures and a whole-hearted allegiance to God as revealed in Christ. It is neither worn out nor outgrown, but fresh, vital and necessary. Next to the Plea, and really an essential part of it, is Fellowship. With what tenderness and stalwart conviction our fathers spoke of the Brethren! If we cease to feel or to do what that word represents we cease to belong to a church of Christ, to be members of the very body of Christ.

Now every member of our churches is an asset of the entire body. We rejoice in his baptism, not merely for his own salvation but also as an addition to the church. Still more do we rejoice when talent, circumstance and consecration unite in bringing one of our number into the ministry of the gospel. Other members are continually lured into so elaborating their living and so projecting it into future generations, that it becomes hard for Christ to hold the supreme place in their lives. In general it is only with the help of an able and devoted minister that

they resist this temptation. We cannot prize our ministers too highly or too jealously guard their complete absorption in the church's life and work. Practically we recognize a third degree of belonging to Christ and his church in the missionary or other brotherhood servant. The local minister may be as much of a saint as the college professor or the frontier missionary, but he doesn't belong to the entire brotherhood in the same way, is not so completely a brotherhood asset.

THE material assets of the brotherhood can be more sharply defined. They do not include the members' private property nor the local churches' equipment, but only the institutions and funds that are legally held by brotherhood agencies subject to the will of the brotherhood as expressed in its state, regional and international conventions. We may well rejoice both in the present aggregate and in the growing volume of these assets as shown both in the abstracts of annual reports presented in this issue and in the completer tabulations in the *Year Book* and in *Survey of Service*.

It is the mobilization of these assets of faith and fellowship; of members, ministers and missionaries; of buildings and funds that makes us a brotherhood. Any one of these assets, any group of them separately would be as barren as an uprooted tree. We are able to report progress: churches organized, believers baptized, children nurtured, aged saints cherished, youth educated in Christ, men and women developed in grace and in Christian service, because in some measure we have realized the unity in action for which our Savior prayed. It is a record that moves us both to thanksgiving and to penitence.

SPokane University

What Price Peace?

SIGNIFICANT in the world's news is the signing of the Kellogg Peace Pact by fifteen nations on August 27, with the likelihood that other governments in the civilized world would sign in the near future. That this is the greatest step ever taken in the history of the world toward the outlawry of war is clearly evident. Yet the fact that the treaty, while it renounces war as an instrument of national policy, will be only what the nations make it, should be as clearly recognized. Let those who have illusions of a future warless world made safe for peace by the Kellogg Pact, take heed. There is still work to be done. *The Manchester Guardian* (England) points out this fact in no uncertain terms. Commenting on the signing of the treaty and its subsequent effect, it reminds the world of a danger more real than ever since the soporific effect of the signing might lull us into an off-guard position. It says:

The Pact apart, everything is to be as before. That is how matters now stand. But it is exactly how matters should not be allowed to stand. The Pact by itself can achieve almost nothing. Its value depends almost entirely upon the extent to which it can be made to alter the existing relations between States, their methods of settling disputes, and the nature and extent of their military preparations. If it does none of these things it will be blown into the air by the first gust of warlike passion. If it is sincere it must find an outlet in day-to-day practice and ways of living, since it is obvious that a world in which war had been really renounced would be organized very differently from the one which we know and in which it still lies at the back of the mind of every statesman. The reality and efficacy of the Pact will be determined by the speed with which we develop international relations on lines which assume not the possibility of its breach but the certainty of its fulfilment. Those are the lines of disarmament and arbitration. In no other way is it possible for those who sign the Pact to show that they really mean what they sign. In the discussions which have preceded signature there has been no hint of such necessary developments. On the contrary, the sole anxiety has been to preserve the independent right of nations under the Pact to go to war whenever another nation has done something which, in their opinion, may be construed as an act of aggression. That is the pre-occupation shown in Sir Austen Chamberlain's Note as clearly as in M. Briand's. But probably it is not quite that of the American Government. If so, one may fairly ask in what way the American Government desires that practical and visible effect may be given to the Pact, which, as now interpreted, appears to make so little difference to the probable conduct of nations in the settlement of their disputes.

Whence the Liquor? and Whither?

IT IS quite customary for those who pronounce Prohibition in the United States a failure to declare that more liquor is now being consumed in this country than before the enactment of the Eighteenth Amendment to the Constitution.

Evidently they fail to make a sensible comparison between the numerous and enormous breweries and distilleries that were then operating full blast, with all modern facilities for mass production, and wide open channels of importation on all sides of the country, then, and the utmost present capacity of illicit

production and smuggling. Have they tried to estimate how many quarter-inch pipes and pint bottles it would take to equal the combined flow of the Niagara and the Mississippi?

Strange as is the whence of this alleged abundant supply of liquor, a candid observer is still more puzzled to account for its disappearance with so little visible effect. If there is half as much liquor consumed as the opponents of the law estimate, then it must be watered down to less than the legal half of one per cent of alcoholic content. It is only once in a blue moon that one sees an intoxicated man on the streets, whereas in the days of the saloon dozens of them obstructed the sidewalks daily. Now factories of every sort operate on Mondays just as on other days of the week, while under the old régime they were sadly hampered by the absence of workers who were sobering up after the week-end spree. And what swells the saving bank accounts, and the purchases of furniture, automobiles and homes, if more liquor is being consumed at the multiplied prices charged by the bootleggers?

Nineteenth Centennial and Centennial

ALL of the Christian world should take a profound interest in the celebration, in 1930, of the nineteen hundredth anniversary of the first Christian Pentecost. Those known as Disciples of Christ, however, have two special and additional reasons for making much of the occasion.

Practically first and alone in modern times, our pioneers called attention to the sharp distinction between the Jewish and Christian dispensations and to Pentecost as the birthday of the Church of Christ.

At Pittsburgh in 1909 we celebrated the centennial of this restoration movement's birth, for 1809 was the most outstanding date in the movement's inception. A little later, however, the Campbells and their associates united conditionally with the Baptists, and it was not until 1830 that this relation was dissolved. Being then twenty-one years of age, the new movement struck out on its divinely appointed mission of loyalty, liberty and unity. (In 1809 these three were listed: unity, loyalty and liberty.) The year 1930, therefore, will be the centennial of our coming of age as a religious body.

Remembering whose we are and whom we serve, and mindful anew of the tragedy of division among the people of God, we ought to rid ourselves of every particle of vainglory and in all humility so exemplify the religion of our Lord that our testimony shall carry weight among the churches and among the nations. What would it profit to have 1,750,000 members in 1930 if that greater number should not be more truly and heroically Christian than the 1,450,000 of 1926?

The Rock of Christian Certitude

Being the Eleventh Epistle to the Churches

By A MISSIONARY ON THE FIELD

I

"Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit."—1 John 4:13.

"We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

THERE are no shadows here—no misgivings. John knew that he was saved and he wrote to Christians who knew.

The apostle Paul was wont to voice the same unwavering conviction. "In whom we have obtained an inheritance * * *" Eph. I-11. Paul believed that men ought to make sure of their positions in Christ. "Examine yourselves whether ye be in the faith. Prove yourselves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobates?" Paul had no more misgivings about his salvation, his place in the kingdom of God and his union with Christ than he had about the rising of the sun or any other natural phenomenon that is governed by law. Furthermore he addressed a people who knew, a people with whom any doubt as to the certainty of their salvation would never have been regarded as a mark of humility but rather as a sin.

Where are the misgivings which in our day are wont to lurk in the hearts of Christians, and only too often are cherished as virtues, in such a statement as this: "But God who is rich in mercy * * * hath raised us up together and made us sit together in heavenly places in Christ Jesus * * * For we are his workmanship created in Christ Jesus unto good works." Eph. 2:4-6-10.

The Apostle Peter spoke in terms no less certain. It was he who, shortly before his martyrdom, sent forth a ringing appeal to Christians beseeching them to make their calling and election sure.

The apostles all testify to a present experience—a glorious, transforming, never-to-be-forgotten reception of the life of God. They had passed from death unto life. Christ, they declared, was living within them. "When

Christ who is our life shall appear then shall we also appear with him in glory." Their joy, according to Peter, was unspeakable and full of glory. Christ's glorified presence, illuminating the sky of their minds with heaven's pure light, became so very precious to them that for fear the possession of earthly things might blur their vision, they seemed to rid themselves as quickly as possible of this world's goods. Theirs was an incomprehensible counting of all things but loss for the excellency of the knowledge of Christ.

II

These primitive Christians were so sure of the raptures of heaven that they spurned with contempt the prizes of this world, and gave themselves with such a flaming devotion to the service of their Lord that the on-looking world thought them mad. "Paul, thou art beside thyself."

"We *know* we are of God, and the whole world lieth in wickedness." "And we *know* the Son of God is come, and hath given us an understanding, that we may

know him that is true, and we are in him that is true * * *." No miser was ever surer of his gold than were these early Christians of their heavenly inheritance in him. The world's vanity and pomp, its lust and its gold, its cruelty and its wrath—these things could no more move these great souls, "rooted and grounded and established in Christ," than the tempests that swept over the Sea of Galilee could shake the encircling hills.

True, they still hoped, but theirs was a hope which had led them within the veil. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus."

III

A beggar cannot play the rôle of a Caesar. He may by some trick fool the world for a day, but



St. Francis of Assisi from a statue by Rosignoi

sooner or later he will be reduced to his rags. Circumstances will eventually compel him to declare himself the beggar that he is. Neither can a Christian whose selfishness and unfaithfulness to Christ have reduced him to the ranks of spiritual poverty, play the rôle of a St. Paul or a Francis of Assisi. He is compelled by every law that underlies human nature to acknowledge his spiritual destitution. He betrays the poverty of his wretched soul in every look. He may as well attempt to cease breathing as to attempt to offset the revelation of his real self.

Who that has read the Acts of the Apostles does not know that these primitive Christians were indeed spiritual multimillionaires? Nor did they strain over the rôle. They did not have to. They played the part as unconsciously as children. They were not even striving to imitate Christ. It was natural for them to be Christlike. Christ had given them a new nature. They were "new creations." Christ possessed them, dominated them, transfigured them. Rivers of water of life flowed from their innermost being because they were rooted and grounded in him who is the fountain of life. They were Christlike because under the circumstances they could not have been anything else.

None but spiritual millionaires could rejoice in the face of bitter persecutions, suffering, and as was only too often the case, torture and death, as did these apostolic followers of Jesus. Their cups were full and running over. It was in vain that men subjected them to fire and sword and dungeon—nothing could quench their glee. They gave all and gave it with a joy that baffles us.

We would, so to speak, die of shame if for some reason we were compelled to stand in rags on some street corner to beg. When will the shame of our spiritual destitution drive us to Christ? Francis of Assisi was not ashamed to beg for bread—with passionate devotion he embraced "holy poverty." But he would have been willing to suffer a thousand deaths rather than to be deprived of the riches of Christ. He was so rich in Christ's love that he would kiss the foul wounds of despised lepers.

With the Christians of Paul's day, the possession of Christ and in him all that human heart could thirst for, was so far removed from the realm of misgivings and so deeply grounded in the eternal order of fact, that they seemed to reverse the very courses of nature; courses which had been operative from the dawn of creation. They went forth to meet grim death with such a song of triumph as to overwhelm the Roman world with awe. They laughed at the spoiling of their goods. They blessed those who stoned them. They could rejoice when from the merely human point of view there were ten thousand reasons, sound as adamant, for giving way to grief. Paul in prison writes to friends: "Rejoice in the Lord, always: Again I say unto you rejoice."

IV

Christians in this, our day, are under a cloud. They lack that ringing challenging certainty which underlay the experiences of so many of the Christians of the first century. Furthermore they seem to regard it as a virtue to entertain misgivings. The follower of Christ who testifies of a present experience, who says he knows he is saved, whose enthusiasm sweeps him beyond conventional modes of procedure, who rejoices in the possession of such spiritual riches as the Apostles of old had found, is quite sure to fall under suspicion. He may be hooted as a fanatic.

A cloud of uncertainty hangs over us. Christ is not overwhelmingly real to us. We believe that he lives. We are not sure. We are not ready to stake all. We believe that he saves. We are not sure. If we were asked point-blank: "Are you saved? Does Christ really deliver you from the power of sin? Are you happy in him?" could we say as did Hanning just before his martyrdom in Africa, "If this is the last chapter in my earthly existence, I know that the next will be the first in my heavenly"? If we were asked such questions, what would our answer be?

My friend Jones, let us say, has fallen heir to a fortune of a million dollars. When I meet him and inquire about the good news, does he look at me questioningly? Does he sigh and shake his head? Not if he has the fortune. He may if the whole affair is still tied up in court. If the fortune is really his, he, no doubt, will look me up posthaste and before his full heart has given him a chance to speak, his very look will tell me the story.

The sad fact is that the great inheritance of Christians is too often tied up in court. Unfaithfulness to Christ renders their eternal riches so insecure that they prefer to give their time and thought to the more certain pleasures of this world.

However, it is perfectly clear that if the wondrous blessings which Christ offers are as precious as the Scriptures declare they are, and as men of God all down the centuries have found them to be, then it follows that the man who professes faith in Jesus, but who does not make his calling and election sure, who fails to heed the admonitions of Peter securing beyond the shadow of a doubt his eternal riches—such a one is ten thousand times a bigger fool than the man who has fallen heir to a vast fortune but who is too shiftless to fulfill the requirements of law or too skeptical to believe he may really enter into the full possession of his inheritance, and consequently lives out his days in wretchedness and poverty.

John Ruskin, England's great art critic and philanthropist, was once invited to deliver an address at the laying of the corner stone of a public edifice in one of the great cities of Britain. Ruskin, whose interest in the progress of the Kingdom of God was always greater than his interest in pictures and build-

ings, when he arose to speak opened up the great theme of our eternal inheritance in Christ. He had no heart, so he declared, to speak about architecture to a people who had inherited so vast a fortune of *incalculable* riches through Christ and who manifested so little interest in this sublime heritage.

And how may we be sure that we are Christ's and that Christ is ours? The process is exceedingly simple. If there are any misgivings, if there is a sneaking uncertainty, we must go straight to Jesus. "Him that cometh to me I will in no wise cast out," are his

words. He will receive us. Let us make an irreversible surrender of all that we are and have to him. He cannot give himself to us until we give ourselves to him. Having done this let us believe—and if we will believe, believe utterly, absolutely and implicitly in him who died for us and rose again, we will soon discover that he is not only our hope but our very life. A new day will dawn. Our peace will be like a river. Our joy will be unspeakable. Christ will fill the horizon of our minds. Sin shall no longer be our masters. We will be free, gloriously free, and free forever.

A Pioneer Passes

By MRS. ANNA SCOTT CARTER

THE last of that noted group of seventy-five is gone. For several years, Mrs. J. K. Rogers of Kansas City has been the lone one to tell us of that meeting in the basement of the Richmond Street Church in Cincinnati, Ohio, which marked the beginning of the Christian Woman's Board of Missions. Quietly on August 23, she slipped away at the home of her daughter, Mrs. Crittenden, in Kansas City, leaving behind her a rich heritage to the womanhood of the church.

Mrs. Rogers came from a family of pioneers, folk with vision and daring to lead out in new paths. She was born near Harrodsburg, Kentucky, but at an early age her father, Archibald Robard, came west to Missouri settling on a large farm near Hannibal. He was successful in many enterprises, and was twice mayor of the town. He owned and operated a large flour mill. Two barrels of flour were sent to the New York exposition in 1853 and won the prize. They were later sent to the Queen of England as a gift. Excellence was built into the rugged character and has influenced the years.

The father's pioneer spirit is shown further as we see him pushing his way westward again, this time alone, across the plains to the California gold fields. There are intimations of his success there and he returns home to find the little daughters older grown and in need of better advantages. They return to Kentucky where the daughters are placed in a school at Harrodsburg. Two happy eventful years pass, then a return to Missouri.

It was at this time, 1851, that Christian College at Columbia, Missouri, was chartered and opened. Dr. James Shannon, president of Missouri University, and a friend of the family, paid a visit to the home and persuaded the father that this new school was the

place for his daughters. There is strong hint of rebellion on the part of the girls. Their hearts seemed to turn backward to Harrodsburg. Columbia was a town off of the road!



Mrs. J. K. Rogers

But the will of the father prevails, and the daughters are prepared for Columbia. A closed carriage drew up to the door one morning and a wagon driven by a Negro for the trunks, and the journey was begun. It required two days to make the trip from Hannibal to Columbia. A drizzling rain added to the gloom of the travelers, and Mrs. Rogers speaks of heartaches and loneliness during those days.

Then come brighter days—new vistas open. There is praise for the professors who gently led into new paths of thought, and for the profound influence of that new institution upon her life. Her marriage to Dr. Rogers, president

of the Female Academy at St. Joseph, Missouri, followed.

Soon Dr. Rogers was called to a professorship in Christian College, and later to be president of that institution. Thus we see the return of the student to her alma mater which she had entered so reluctantly a few years before, this time joyfully, and her relations to that institution are marked with loyalty.

Who then is surprised to find her in that group of seventy-five responding to this high call to service, ready to lead out in new paths? And this new field called for brave pioneers. There was not only a prejudice against missions in that day, but a greater prejudice against women in public service. Her name appears on the first committee to name officers for the Christian Woman's Board of Missions and she was the first organizer in Missouri and served as president in that state for four years.

Constructive Citizenship

A Timely Review of L. P. Jacks' Influential Book

By ALVA W. TAYLOR

L P. JACKS, the editor of *Hibbert's Quarterly*, is always both interesting and enlightening. His book, *Constructive Citizenship* (Doubleday and Doran), is a wholesome civic tonic to the pessimists who, since the war, in both literature and philosophy, have shouted the loudest, and to the optimists whose serenity of temper leaves them undisturbed amidst a world visited by the calamities that have so recently visited ours.

The author says, "An optimist is one who sees an opportunity in every difficulty; a pessimist is one who sees a difficulty in every opportunity." He invites us to find opportunities in the difficulties, and says, "Man's nature is designed throughout for the conquest of great difficulties and man is never so truly himself as when he is engaged in grappling with them." He reminds us that our difficulties are not new. The ills of humanity and the iniquities of the social order belong to no single age. They are always with us. But they alone are not with us, for civilization makes progress because there are great goods that give it consistency, continuance and power.

A constructive citizenship seizes upon the goods rather than the ills, and purges society of the ills through enlarging upon the goods. Its tasks are not those of the charity worker who salvages, or the physician who merely cures ills. They are those of the engineer who projects his enterprise with intelligence and skill, and adds a service which overcomes the evil by prompting the good. This does not mean that evils are not to be fought, but it does mean that the mere fighting of them helps little unless the positive factors in progress are builded in at the same time. Society is not a "ship laid up in dry dock to be reconstructed or repaired by theorists at their leisure"; but it is "a ship under full steam in the midst of perilous waters." Nor does progress in material matters alone mean social progress. The fact that we go faster simply means that we need more skillful engineering, and the increase of our material goods requires that much greater dynamic in the spiritual factors.

The world is neither young nor old, but it is in the making. Its goal is not rest and ease for the individual, let alone success, luxury and happiness for a few, with misery for the multitudes. It is a world full of inequalities but just as full of a promise of possible equality. An attainment that offers pleasure only and no pain—that is, possession only and no sacrificial service—is a delusion and a snare. It is

a changing world and the change will come whether we engineer it for good or allow the fates to engineer it for evil. Things will not just happen. Man possesses intelligence and foresight, and unless not only the best minds, but all the minds concerned, use both intelligence and foresight to the best of their ability to engineer for a better world, the fates or the devil or whatever power it is that makes for chaos in nations, will both make and keep human society like the jungle where the victory is to the strong, with even the strong unable to compete with the maleficence of nature.

CONSTRUCTIVE citizenship requires three fundamental things. The first is intelligence; the second is trusteeship; and the third is skill. "Skill, trusteeship, scientific methods, these three which are obviously related to one another, indicate the main sources of strength in modern civilization. Taken together they constitute a magnificent endowment, deeply based in the past, maintaining the civilization of the present and inviting development in the interest of better civilization yet to be."

"Constructive citizenship achieves nothing by scientific methods of organization unless at the same time it can produce trustees to administer these methods when created. Scientific methods are the most dangerous of all when the administration of them falls into untrustworthy or incompetent hands. Nor is the skill of the worker of value to society unless the worker makes use of his skill as trustee for the common good."

Progress is not accomplished by the cataclysmic method. Progress is constructive and depends upon the processes of education. The masses of men must live by the things found good until they are convinced that a new and better method has been discovered. We live not merely in space but in time, and time has matured the institutions and social organisms that hold society together. They are not greatly modified by the violence of revolution, but by the constructive and growing processes of evolution intelligently directed to the high end of the common good.

In our world industry is even more important than politics, and politics is important. To so organize industry as to make it minister not to the personal profit of those who own and manage but to the common welfare of all who toil is the greatest duty and the highest aim of a constructive modern citizenship.

What Shall We Offer the University Student?

Frankly Facing An Acute Problem

By WILBUR C. PARRY

Student pastor, University Church, Berkeley, California

AS ONE stops to consider the responsibility of representing the cause of Christ in a university center such as Berkeley, with over 11,000 students in one great state university, it is almost staggering. However, as one thinks of the opportunity that there is in leading this great body of youth to a fuller and higher conception of the meaning and implications of Christianity, it becomes a mighty challenge and an adventure in the building of personality. The call of the individual student for a higher life, is a great call in itself, but along with that comes the great appeal to give to the world a great group of Christian leaders, who, in the Berkeley situation, represent forty-two states and twenty-nine foreign countries.

To say that young people of today will not respond to the worth-while things of life if offered them, is side-stepping the whole issue. Youth is as adventurous and as idealistic as ever. Youth can still be challenged, but the challenge must be of a worthy nature, and it must be of such a nature that the ideals will find expression in the very lives of the people who accept those ideals.

Perhaps it is not altogether inappropriate to suggest that perhaps we have been trying to appeal to the idealistic side of youth with a very unidealistic and at times insipid program. We have had parties and socials in order to attract them, we have appealed to them to come to the church school and the Endeavor services out of loyalty, no matter what the type of program was which was offered. We have said "Come!" but when they have come, we have offered them very little of real worth. Is it not time

that we were offering to these adventurous young people a philosophy of life, which will be absolutely Christian, and which will challenge them to the greatest adventure of all, that of partnership with God himself?

A Christian Philosophy of Life

The average young person comes to the university with an average Christian faith which has not had to answer many of the problems which scientific research or big business hurls at it. They have built up this faith in the sheltered environs of a home, which probably too often has failed to lead the young person out into some of the troublesome waters of life, so that they might test their strength. On leaving home and friends and entering upon a new phase of life, where the sea is not always calm and where everyone does not think just as they do, what should be more natural to expect than to find many of them floundering around in a sea of doubt. If temporary doubt was all there was to it, it would not be so serious, but doubts without some satisfactory clarifying very often lead to

a far worse state of mind—which is indifference.

In order to meet this situation, the church which is ministering to the university student must present to him, before he gets too far out to sea, a purpose and an aim in life, which will be large and broad enough to take into account all the facts which he or she gathers throughout the years ahead. It must clarify certain issues which heretofore have never bothered the person. It must build Christianity on a solid philosophical basis which will be just as convincing



The commanding campanile of the University of California at Berkeley

as the material gained in the university classroom.

The university has as its main task the giving to the student the tools which will make him proficient in the world today. It does not, as a rule, consider it to be its task to tell the student just how to use these tools in society and just why certain ways are better than others. In other words the university depends upon some other agency outside of itself to give to the young person the dynamic and ethical idealism which will make him build with his tools instead of destroy.

This task, especially in our country, has been left largely to the church. We believe in the principle of separation of church and state as the best policy for both interests. Our forefathers saw to it that that separation was made complete and in doing that they placed squarely on the church the task of giving to the young people of the world the dynamic and ideals which would make them use the facts which they might gain in a Christian way.

The possibilities in every field of service are different. Many folk do not seem capable of carrying over general principles of Christianity into their specific fields of labor. Most people accept the fact that the Christian mode of life is the best, but very little time has been spent on the task of training young people just how certain problems should be met and solved in their particular job from the Christian standpoint.

The university gives the facts of life, and the church must show the student the right relationships of those facts to a Christian society. It is this task of definite training in the matter of life, its purpose and its possibilities which the church at the university center must offer the student.

Training a Lay Leadership

The progress of the church is dependent to a great extent on the lay leadership. If the church of today is going to make the progress which the needs of humanity demand, there must be an adequate supply of trained workers within the local church to carry on a worth-while program.

The church in the small community will not be able to support a full-time director of religious education but it needs the guidance of such a person just as much as does the city church with its large budget. The answer to the problem is an adequate lay leadership.

This world is molded by its leaders and our universities are turning out the leaders of tomorrow. The church in the university center has the opportunity to make these young people into Christian leaders in the very specific way of training them in the building of Christian lives. This implies training in Bible, child psychology, Christian philosophy, and the best methods and programs of Christian education today.

The church in the university center must do more than be a social gathering place for the young people. It must supplement the training of the university so that the young person will go back to his local community, not only knowing more facts concerning the physical world but knowing how he may lead others to Christ's way of living and capable of taking a leadership position in the church commensurate with his leadership in the business world.

These things University Christian Church, Berkeley, California, has set as the things which it will make possible for every university student who cares to avail himself of the opportunity.

Gods

I fear to pray the God who lit the universe
And hung the silver lantern of the moon
Midway between the darkness of the sky and earth,
A God who made the gold magnificence of noon!

I cannot ask a favor from the Hand
That struck a million anvil sparks across the night
And called them stars. I fear the God
Of glittering constellations and of meteor light.

But I can kneel before a God of little household fires,
Who lights the small swift scarlet of the flames that leap
On little waiting hearths,
The God of lamplight over men asleep.

I ask my boons from One who lit the kitchen coals
We thought we kindled all ourselves;
I have no fear for that kind God of candle flames
On nursery shelves.

—Kathryn Worth in the *New York Times*.

What a Church Does —

When a Mining Disaster Occurs

By S. A. PADDOCK

Pastor, Christian Church, Uniontown, Pennsylvania

MATHER, Pennsylvania, is a mining village of pleasant homes, attractively arranged. The suggestion of a transient habitation, common in mining settlements, is unnoticed in the comfortable dwellings and well made streets. All property is owned by the mining company, excepting a school and two church buildings, yet a sense of pride in the general appearance of the town is in evidence everywhere. Its location in rolling country in the newer development of soft coal fields in western Pennsylvania has not yet been surrounded with the sunken surfaces and barren wastes presented in older fields.

The people of Mather are like those in any other industrial community. Although living in daily association with danger, working at a task rated as one of

the unsafe industrial pursuits, they yet have a quietness of manner and poise that reflect in mind and spirit the physical orderliness and practical utility of the housing and social life of the community. Altogether it is a pleasing place. It was happy until the catastrophe occurred in May which carried sorrow to practically every home.

On Saturday, May 19, at about 4:15 in the afternoon when shifts were changing and the maximum of men were in the workings or on their way to and from them, there occurred an explosion in one of the mines where every precaution of device and inspection

had been taken, including very recent inspection by public officials. At the federal, state and county coroner's investigation, conducted in unison following the thorough inquiry, it was pronounced an accident from unknown causes. It was the loss in the hazard against which precaution could not have been taken in this mining operation of model arrangement and special concern for safety.

During the week or more of rescue and removal, 195 bodies were recovered and three rescued miners died. In the labyrinth of underground ways, section

by section was methodically searched, but only one Negro miner was found to have escaped the damp afterdays of entombment and it was not possible to save him from the effects of his experience. During all this period of heaviness of heart



A typical mine "tibble" in the region of Mather. Here the coal is hoisted to the earth's surface from a depth of several hundred feet

the self-possession of the families was evident in the reserved expressions of grief and loss. Not until after rescue work had been under way some days, did the repressed grief break out, under the pressure of successive appearances of bodies.

In the center of civilian operations from the first were the people of the Christian Church, aiding the rescue teams in every way possible. They were assisted by members of the Coke Mission staff from other sections and were aided in the funeral arrangements by ministers of various communions around the stricken area.

Charles G. Aldrich, pastor of the Christian Church, the only church in the village of any connection for white people, with Miss Verla Ross of the staff of the Coke Mission located in the Mather church, kept in constant contact with the removal of bodies from the mine. Mr. Aldrich was called upon continually to assist in identification of the bodies, and in notification to the families, to the larger number of whom he was well known. Arrangement for funeral services also was his responsibility among the innumerable details of helpful activity he rendered. Able assistance was given by Ray G. Manley who brought with him from the coke fields Miss Bessie Becket and Miss Ruth Boll who shared with Miss Ross the vigil and night watches. Miss Ruth Miller accompanied A. F. Haines from the Brownsville church and remained with the workers for several days while Mr. Haines assisted in daily visits. Others likewise rendered invaluable aid.

The church was the temporary headquarters of the Red Cross when civilian help was first rendered, the organization later moving to the engineers' quarters nearer the shaft. The ladies of the congregation maintained a kitchen in full operation during the time of rescue effort, supplying food, furnished by the company, to workers of all organizations and any visitors permitted for special reason within the community limits. The church study became a bureau for ministers of all religious connections and effectively provided the contacts necessary to arrange pastoral visits and funeral details. The staff workers on the field found no time to leave the church for rest from the time the disaster occurred on Saturday until Wednesday night, securing such rest as was possible in cots in the church between duties, and by relief arrangements of time. House to house visitation for comfort and neighborly kindness was not one of the least services rendered. Every effort was made by the mining company to facilitate the rescue as to render material aid to the stricken families. The group insurance, compensa-



Camp Fire Girls of the Mather church

tion and some regular insurance carried by the miners themselves left none in real want. Moving from company houses was avoided by company arrangements of liberal nature.

The county ministers' group, of which Mr. Aldrich is president, expressed in a warm resolution commendation of the smooth handling of the concerns of all churches and ministers through the ministers' bureau conducted at the church. The following letter of appreciation, written from the office of the mining company in Cleveland, is evidence of the appreciation felt by the company for the service rendered by the church:

PICKANDS MATHER & CO.
CLEVELAND, OHIO

June 14, 1928.

Rev. Chas. G. Aldrich,
Clarksville, Pa.

Dear Mr. Aldrich:

Now that we are getting a little time to think over things after the serious disaster we had at the Mine last month, we are beginning to realize what a debt of gratitude we owe to our friends through the neighborhood.

We feel particularly grateful to the women of the church and town of Mather, who gave unselfishly of their time and efforts, day and night, to help meet the very difficult problems which confronted all of us there. No one, except them, could have done as effectively that part of the work which fell to their lot. Their services in the feeding of so large a number of people, and attendance upon the bereaved members of the miners' families, could not have been duplicated by any other agency.

It would be impossible for us to express in words the admiration we have for the wonderful morale exhibited by the people of the town, for which we feel the women of the church and town are very largely responsible, and they have our heartfelt thanks for this.

Yours very truly,

(Signed) PICKANDS MATHER & CO.

Approximately ninety per cent of the families in the church school were touched by the disaster in the loss of father, husband, brother or son. Among other losses to the work was that of the superintendent of the church school, Joseph Harbaugh, a man of consecration and activity in the church. His work has



Boy Scout Camp operated by the Mather church

been taken up by Charles Knerler who has been a loyal helper in the school since the time he was baptized by Mr. Aldrich eight years ago. The school has an enrollment of 175.

While Mather appears a settled community it does not escape the transient nature of mining town life. A fundamental problem of church work has been the turnover in leadership due to changes in residence. Enlistment is difficult where newcomers have not been identified with a particular communion, and other problems of church work are to be found, as would be expected in such a community. Yet the Mather church has a very happy and usual life. Its departments of work are well established and in healthy operation, carried on by leaders in the congregation with the help of the church staff.

The boys' work is under the supervision of the pastor who has able assistance of local workers. There are five First Class Scouts in the troop. The entire group rendered excellent messenger service during the rescue period, which good work was formally acknowledged by the Mining Company. They have had successful summer and winter programs for several seasons. Since 1927 the boys have been in the camp of the Washington County Scout Council. Under the varied program and in contact with the larger number of boys in this camp they have enjoyed greater advantages than in their own. Mr. Aldrich is a member of the council. A junior boys' club is known as The Builders, and uses an original program of activities.

The girls' work, directed by Miss Ross, and the women's club also have been effective. The Camp Fire Girls' program is used, and the girls have enjoyed the summer camp operated for the church under capable leadership. A junior organization known as the Blue Birds is provided for the younger girls.

The Women's WORLD CALL Club, of which Mrs. W. S. Hill is president, has regularly provided flowers for funerals without restrictions of race, color or creed. This has proved a fine expression of sympathy. In preaching the good will of the gospel they "say it with flowers." Miss Ross has shared with the women of the church the regular calling in homes of the community and directs the Christian Endeavor life at Mather.

In Clarksville, distant half a dozen miles, where Mr. Aldrich has his residence, the Christian Endeavor program is successfully conducted by young people of this church of fifty years in history. Mr. Aldrich alternates morning and evening between Clarksville and Mather for a sermon every Sunday in each church. He preaches every Tuesday evening at Alicia in what was formerly a warehouse for a distillery. School is conducted in this place on Sunday morning. A. F. Wickes has supervised plans here for a prospective building in which the Monessen Coal Company will have a part through the generosity of one of its officers.

At Dry Tavern, another point in this pastorate, Miss Ross works in the school held every Sunday afternoon, has Camp Fire Girls and women's club, and calls in the homes. Mr. Aldrich conducts service on alternate Sundays following the school hour.

Vacation Bible School has been held regularly at Mather, Clarksville and at Besco. This year there were five teachers including Miss Ross and Mr. Aldrich at Mather. The enrollment in the school in 1927 at Mather was seventy-four with average attendance of fifty-two. There were seven nationalities represented, and communicants from Protestant, Roman Catholic and Greek Catholic fellowships were among those attending.

Week day religious education was inaugurated at Mather beginning January third and closing April tenth.

It has been observed, aside from the commendations and news statements of the work at Mather, that the church is offered a unique opportunity for splendid service. There is no competitive church life in the community. The people of all connections are welcome alike and take an active part in the work. The modesty of leaders and workers is commensurate with the great service rendered and theirs is an unflinching courage in facing the future. This church is one of several linked in the common interests of the Coke Region. The United Society, the Western Pennsylvania Society and a local executive committee are happily adjusted in joint endeavor for the greatest usefulness with the resources available. The same temper of even, unpretentious service is characteristic of all the workers engaged in the Coke Mission field.



Charles G. Aldrich in front of the Mather church of which he is pastor



What the steam shovel accomplished in opening up Devil's Backbone, near Loafers' Glory

The New Day in Loafers' Glory

A Young Preacher Puts the Social Gospel to Work

By THOMAS N. RUSSELL

MANY years ago, local tradition says, Loafers' Glory began its history and by nature received its name.

The story that goes the rounds is that back yonder some time in the distant past a log schoolhouse was built about six miles from Marshall, Searcy County, Arkansas. The log schoolhouse became a community meetinghouse. No matter what the occasion, the old log schoolhouse with a sway-backed roof would be surrounded by folk who took no particular interest in what was going on within the building except that it gave an excuse for them to "loaf" around. Hence the name Loafers' Glory was applied.

Spelling matches, prayer-meeting, preaching, if some itinerant preacher happened along, fox chasing, hunting and fishing, merry-making of typical mountain kind, were occasions for visiting, news scattering or gathering, for quarreling, for fighting, courtship and marriage, worship and devotion. And all centered in and about this schoolhouse.

Years have come and gone. Generations have been born and have grown up in the atmosphere of Loafers' Glory. The community has had its ups and its downs, its foxes and its hounds. The young men of the community can yet kill more squirrels with a dog and a rock than many who think themselves crack marksmen can kill with a dog and gun. I might say that even the dog can be left out.

The hills and hollows, springs and creeks with a crowding vegetation, and with fish and game, provide an abundant opportunity for the next-to-nature life. Log houses covered with riven boards and heated by the use of large fireplaces are still much in evidence.

The years have not changed the environs much or

the likes and dislikes of the community folk. With the passing of the timber, the coming of good roads and ready access to the outside world, the community has built a more nearly modern schoolhouse. It too is the community meeting place.

Less than a year ago I stepped into a café in Marshall and heard a young lady asking for a driver to take her to Loafers' Glory. I had been by the schoolhouse once and was going again that day. She was invited to go with us. I say with us, because Hugh Treece, one of the trustees of the Marshall Church, was going with me to Maume for afternoon services. It was Sunday and naturally we discussed our lines of work. She let me know that she was a Methodist but that the Loafers' Glory community would welcome anybody that would come out and help them. She assured me that I would be given a hearing any time, day or night, if some one else had not made previous arrangements for the time.

I picked up the county agricultural demonstrator and we gave them a call. We talked "Four H Club" work, culling chickens, developing better cows and similar things. They were glad we had come and told us that they had already begun to improve and were needing just such help.

The whole community including a member of our board of deacons in town insisted that I come out and hold a meeting. No one was trying to have organized religious services. There was no Sunday school. The only services were when some preacher happened along or some one of the community decided to have a prayer meeting or "experience meeting."

I went. The community turned out. The house was full every night and sometimes as many or more

on the outside. The interest was ideal. The people were hungry for the truth. My work in agriculture and my talks on school work had given me a hold on the community. Bibles were studied. Every night we reviewed all we had previously gone over. My, how those folks enjoyed the story!—Abraham, Isaac, Jacob, Joseph, Moses, Joshua, finally David and of course Jesus, were given places in the history that developed because Abram answered the call.

The services closed abruptly because of developments that called me to look after interests that were considered more far-reaching than the local meeting. There had been no baptisms, but seed had been sown. People had caught a vision of God's dealings with man. They had seen the Bible in a new way. It was indeed a new day for Loafers' Glory.

The people of Loafers' Glory have had preaching every second Sunday afternoon as regularly as I could be there. I have missed only twice I believe. A Holiness preacher is there once a month now. Best of all, along with the preaching they have organized a Sunday school and the deacon of the town church is the much loved and efficient superintendent. They are using literature published by the Christian Board of Publication and are having good interest with a steady growth. Even though it was strawberry time, the attendance was sixty on the last day I was there. Sunday school was held in the forenoon and I was there in the afternoon. There were more than that present for preaching.

The strawberries are shipped and sold through an association. The tomatoes are canned at one of the local canning factories. The community is working together. They pick strawberries together. They will pick tomatoes together and they raise lots of both and good ones too. Later still they will make hay together. When I say "they" I don't mean the men or the women. I mean "they"—all of them—men, women and children.

The new day is in evidence on every hand. Recently C. C. Lockwood, our good-natured county demonstrator, and I took



Strawberry picking time calls for volunteers of men, women and children
—and gets them

some agricultural moving pictures to the community. We had an exceedingly good time. Some of the films were broken and I took advantage of the time

and commented on the progress being made. A few stories were thrown in for spice. That big-hearted, good-natured, freckled-faced, red-headed, Irishman, Sturman Jackson, who is superintendent of the Sunday School, talked back. No community could help advancing with the friendly spirit they manifest.

Anyone who likes nature would enjoy the way it has outdone itself in this country.

Anyone who loves big-hearted, liberty-loving, God-fearing people would enjoy Loafers' Glory, which is easily duplicated anywhere in these mountain counties.



Young members of the community of Loafers' Glory
—thoroughbreds all



A typical home scene near Loafers' Glory

Where Does Your Offering Go?

The Brotherhood Makes an Accounting "As Impartial as the Multiplication Table" of Its Work and Workers

By W. R. WARREN

Editor of "Survey of Service"

ONE of the most startling disclosures of the survey is the revelation that the brotherhood has, in the organizations and institutions surveyed, property and funds that total \$44,000,000, and that their annual income and outlay is over \$6,000,000. This constitutes a vast business in which every church member is a stockholder. The survey was designed and carried through primarily for the guidance of committees and boards in the administration of the work. Already it has proved of incalculable value in that regard. But now it appears that it can be made to render even greater service in acquainting all of the people with all of the work in all of the fields!

To this end the Commission for the Direction of Surveys has published the gist of all the information gathered in a book called *Survey of Service*. Here is the story of the heroic beginnings of every field and phase of work represented in our International Convention. Here are the photographs of buildings and activities. Here are the verified statements of results and costs. Here are the carefully calculated projections of needs for the immediate and the five-year future.

One whose heart is in the work will find the volume fascinating reading. It will answer a thousand questions he has been asking. He will want to keep it at his elbow for constant reference. Four thousand ministers, six thousand Sunday school superintendents, thirty thousand Sunday school teachers and twenty thousand missionary society officers and leaders will find it indispensable. But what of the two or three hundred thousand members of our churches who have capacities for service equal to what is being done by those who are now carrying the loads and doing the work? Here is the opportunity of our generation to inform and enlist this great body of unused talent.

Even those who are most interested in any serious subject find it difficult, if not impossible, to master it by individual reading, therefore they organize themselves into classes and put themselves under the direction of competent teachers. This is the way to get full value out of *Survey of Service*. In most instances the minister will be the instructor, and he will find this the most profitable service he ever undertook, both in the enrichment of his own mind and heart and in the development of his people.

Advance releases of the survey were the basis of the larger part of the convention program at Colum-

bus. In even more effective fashion the one-day conventions this fall will concentrate interest upon the published volume. The monthly programs of the missionary societies will utilize the book, as will also various college classes and other groups. All of this is good, but nothing less than a thorough study of *Survey of Service* by the entire substantial and representative membership of the church, the group made up half-and-half of those who are now interested and committed and those who ought to be, will accomplish a fraction of the good that should come out of this colossal achievement.

One of the ablest and most successful ministers in the brotherhood proposes to devote the Wednesday evenings of thirty-three weeks, beginning in October, to the systematic study of *Survey of Service* with such a body of members of his congregation as was suggested above. He believes we have reached the time when we must rely upon intelligence rather than upon mere stimulated enthusiasm or grudging compliance for the advancement of the Kingdom of God. He argues that, since a group in practically every church in the United States and Canada spends one evening a week in choir practice, out of sheer interest in the church's music, a far larger group will meet with equal regularity to study the great missionary, benevolent and educational activities of the brotherhood in which we have now not only vast sums of money invested but thousands of men and women devoting their lives. What might not happen if two thousand churches of our fellowship should claim from their ministers this year such leadership in understanding as this preacher proposes to give his people?

Already scores of reactions have been received as the volume has been released in the brotherhood. Here are a few samples of what people are saying:

I am amazed at the size and contents and general attractiveness of the volume . . . I am enthusiastic about *Survey of Service*. It ought to remake our missionary work.

—R. H. MILLER, KANSAS CITY, MO.

This splendid production is far beyond my expectations. It is a book of which our brotherhood can be justly proud. I am beginning now to plan various ways in which I can enlist my own church in a study of its contents. You may send me five copies to start with.

—F. E. DAVISON, OAK PARK, ILLINOIS.

Survey of Service . . . the fascinating record of a great brotherhood. How such a book can be published for \$1.50 is beyond me.

—HOWARD W. KING, PHILADELPHIA, PA.

Meeting the Present Crisis In Mexico

A Challenge for a New Educational Program

By SAMUEL GUY INMAN

Instructor in International Relations, Columbia University, and Secretary of the Committee on Cooperation in Latin America

THE assassination of President Obregon means that the wounds inflicted on the Aztec chief Chautemoc, who had his feet burned off by his Christian conquerors pressing to find the hiding place of his treasures, went deeper into the soul of the nation than we have supposed. Long centuries of abuse require long educational processes for correction. Friends of Mexico ought to take the present crisis as a challenge to speed up these processes.

Madero, Carranza, Obregon, the three presidents murdered since 1912, I knew them all. I helped receive President-elect Madero when he as victorious leader of the revolution against Porfirio Diaz made his triumphant entry and took his seat as first magistrate of the nation in Mexico City. President Madero was always interested in the "People's Institute," which I directed, and after a few months in the presidency he asked me to visit him in the national palace to consider the organization of such institutions in various parts of Mexico. But he was cowardly murdered by the reactionary elements of the country before he got a chance to put into effect any of these reforms.

Carranza took up the fight. He, too, like Madero, was a resident of the State of Coahuila where we conducted "The People's Institute." When he decided to oppose Huerta, the usurper, who represented these reactionary forces, he established his head-

quarters in Piedras Negras, across the street from the "Institute." We became intimate friends. He too was anxious to extend practical education and said that if twenty-five "People's Institutes" could be organized in Mexico, revolutions would cease. I

am proud of the fact that I have in one of my books probably the only chapter in English dedicated to a study of Carranza's character and work. But that book is little known for it was suppressed at the request of one of the American oil kings.

The same elements of violence that pressed the hot irons against the feet of the Indian chief four centuries ago, also followed Carranza and shot him to death.

And now comes Obregon. The scene connected with him that stands out most clearly in my mind is of an interview in the national palace when we were talking over the problems of Mexico, when with his accustomed enthusiasm and the swift moving of his mind, he grabbed a pencil from under the stump of his arm and began tracing an upward curve on the paper before him. "Most nations," said he, "develop gradually," and

he indicated the same by a gradual curve, "but Mexico," he continued, "is so far behind that we must move rapidly in order to catch up with the procession of civilization. We must telescope into a few movements what other nations have accomplished through the slow growth of centuries." But he was



"The present situation emphasizes the fact that only by education can Mexico solve the problems"

not allowed to carry out these educational processes any more than were the other two presidents.

One cannot deny, of course, that each of these three men had very great faults. The three murdered presidents inherited in their own characters something of the centuries of strife, exploitation and hatred that had been exemplified within their nation in the stormy years of the past. However, whatever may have been their perfections or imperfections, they were working against an industrial, political and ecclesiastical bondage which would not allow them to succeed. What I mean to say is that the assassination of Obregon, just as of many others who have, though faintly and faultily, challenged the old order in Mexico during centuries, is not the crime of an individual. It is society itself that must answer—the kind of a society that has allowed to exist in Mexico and in its next-door neighbor, elements that would play fatally on the passions of the masses who have been kept ignorant, degraded and superstitious, that better they might be exploited.

THE present situation emphasizes as never before the oft-repeated statement that only by education can Mexico solve her problems. But the trouble is so little is done to educate! At the close of the Diaz régime it was estimated that 75 per cent of the population was illiterate. The revolutionary movement has made herculean efforts and in the last few years the Department of Education has made almost superhuman advances. But the government with all the other problems before it, cannot do enough. As President Obregon said to me, Mexico is so far behind that she cannot afford to follow the ordinary development. These must be telescoped into a few rapid processes.

Fortunately, we have a historical example of how it can be done. When our own southern states found themselves, following the Civil War, overwhelmed with the educational problem, and passions and politics as well as poverty prevented a sufficiently prompt mobilizing of educational forces, outside help was given. Great private funds like the General Education Board, the Phelps-Stokes, the Jeanes, the Rosenwald and other Funds so supplemented government aid that education was advanced in double quick time. Help was given especially by:

contributing directly to the public school funds;
employing experts to visit schools and give friendly advice;
building normal schools;
paying the way of teachers to institutes;
grants in aid to struggling rural schools;
backing great industrial institutions like Hampton and Tuskegee.

Even European agencies helped. At first these efforts were crude and often offensive to the South; but both the North and the South learned to cooperate, and the Southerners have come now to be large contributors. By holding conferences for education in the South all parties have come to a beautiful fellowship in the common cause and today more educational commissions go to visit Southern institutions from various nations than to any other place in the world. What has been done in the South can be done in Mexico.

A few years ago an effort was made by President Dabney of the University of Cincinnati, President King of Oberlin and others, with representative Mexicans, to found an American endowed university emphasizing industrial courses in Mexico City. Yet the plan failed because it could not get support. Leading Mexicans favored such a plan, when assured that it was purely a good will project, entirely free from any industrial, political or ecclesiastical propaganda. Such assurances must always be made very clear. The Mexicans are rightly a proud people and I for one would favor nothing that could be thought of as a cultural invasion by the Yankee.

The time for such a serious movement of a neighbor to help Mexico is the more propitious because of two reasons. Those reasons are Calles and Morrow. Calles is a school teacher with the educational attitude. Since my last long talk with him I have entire faith in his ability to guide Mexico. Morrow is the first Ambassador we have sent to Mexico that is sufficiently wise, sufficiently understanding and sufficiently devoted to the development of Mexico's masses, rightly to befriend such a movement. Let us follow our spontaneous nation-wide tribute to the young aviator, Carranza, who died to cement the friendship of our two nations, with a great practical demonstration of brotherhood.

Fall Weather

By Violet Alleyne Storey

The sky is like a nest of bowls,
Each of a different hue;
Some, pewter; some, dull porcelain;
And then there's one that's blue,
Delft blue, and puffed with little clouds,
And splashed with elm-leaf gold,

And daubed with gracile, scarlet sprays
Of maples, grandly old.
The Weathermaker brings this out
To use all through the Fall,
And days he mixes in that bowl
Are quite the best of all!

Does the Church Face Realities?

"When the Church Raises the Banner of Social Justice
It Will Find the Youth of This Generation
Flocking to That Standard"

By JESSE H. NEWLON

Principal Lincoln School, New York City

I FIND that the youth of the present generation are deeply religious. They have a keen sense of social justice. This religious spirit and this sense of justice is not found at any particular social level. It is characteristic of boys and girls of the poor and of the rich. Youth is tolerant. There is far less of race and class prejudice among boys and girls than among elders. The child usually gets his first lessons in intolerance in the home. Youth is greatly interested in the culture and in the contributions which other nations have made to civilization. Sometimes I think that if through some painless method the elder generation could quietly be removed from this earth, the present generation of youth would in thirty years create a civilization that would be a hundred years in advance morally of present day conditions. They would do it out of the idealism which is their chief characteristic. Youth is looking for something to do. It is aching to make conditions better in the world, and it is at this point that the church finds its great opportunity and great responsibility.

I am sure you will bear in mind that in what I am saying I am not entering into the realm of theology. I am talking only of Christianity as a way of life. I am restricting my discussion to those characteristics of Christianity about which there is no controversy between religious denominations. All Christian churches are equally interested in leading people young and old to live the Christian life as it expresses itself in following, let us say, the principles of conduct laid down in the Sermon on the Mount. What is the attitude of our young people toward such a program? What can the church do to create and maintain the interest of youth in such a program?

The church must remember that the youth of today have acquired a greater independence of thought and action than ever characterized the youth of other days. We must also recognize that the clock of time cannot be turned back in this respect. The independence of youth is a reality with which we must reckon. The school has striven to stimulate the creative powers of the individual. Youth has been taught to love and respect the truth, and, naturally, is inclined to follow the truth wherever it may lead. Youth therefore is impatient with all cant and hypocrisy. The schools teach the deepest respect for the great institutions of humanity that have withstood the test of time; respect

for the home, for the democratic state, for the church. On the other hand no attempt is made to present the present social order as perfect. Quite to the contrary the boys and girls are introduced to some of the great social problems of our day. If this world is to be made better, youth must be made deeply aware of the social problems and inequalities which their generation will face.

IT IS obvious then that the church will make no appeal to youth so long as it talks in terms merely of theological dogma. It must address itself to a study of the great social problems of modern life, to bringing about better conditions in industry, in home and community life, and better relations between the nations of the earth to the end that the great horror of war, the arch enemy of all progress and Christianity, may be abolished. As viewed by a schoolmaster, it is the business of the preacher and of the church to keep alive the idealism of youth, and to center this idealism on the practical problems of the day. The church then cannot exist apart from life if it is to challenge youth to a life of service. When the church raises the banner of social justice it will find the youth of this generation flocking to that standard. The greatest service that the church can render to society is to keep alive, throughout life, the idealism that characterizes the individual in his youth.

There is evidence that the church is striving to meet the new conditions. The church, like the school, is employing the methods of modern pedagogy in its appeal to youth and in its program of activities for youth. It has attacked many of the great moral and social evils of our day. The ministry is usually found in the vanguard of movements for the betterment of community life. The leadership of the churches had the courage to face the great evil of drink. Some of the leaders of religious thought have stood bravely in our generation for cooperation between the nations of the earth. There is evidence that the church is attempting to cope with the difficult problem of applying the principles of Christianity to modern life.

ALL this we can say for the church, or at least for the most intelligent leaders of the church, and for the most progressive congregations in the various denominations; and yet there are those within the church who are not willing to recognize the changed

conditions which the churches face. They still offer young people not bread but dry as dust doctrinal sermons. Apparently they are unaware that the oncoming generation will not be satisfied to accept without question a religious program that does not lead to action; that does not deal with the realities of life, that, while centering attention on the next world, fails to concern itself with the great problems of living in this world. As a schoolmaster, my prayer is that God may give strength to those liberal leaders in the church who are standing for programs of intelligent religious service, who would, through the church, stimulate youth to attack the baffling social and moral problems of our day. These leaders are indeed fighting our great moral battles. The fate of the Christian church depends on them.

UPON the colleges rests the great social responsibility of educating the leaders of modern society. Young men and young women are rushing into college by hundreds of thousands. The faculties of our colleges occupy a strategic position in modern life. The atmosphere of college life, the ideals that dominate the college itself will determine to a large extent the attitudes which its students will carry out into life. It is not sufficient that a college or a university should be eminent in science and in the humanities, in its laboratories and in its equipment, in its great scholars. A college might be eminent in all these respects and still be a school for snobbery. The college must be dominated by the highest ideals of Christian service. Such, fortunately, are the ideals that are fostered in

American colleges through the application of the methods of scientific inquiry to the study of social problems. It is only through such a process that we can have any guarantee that the youth who are being fitted for leadership in these colleges shall gain that sympathetic intelligence and interest in regard to social problems that they must have if they are to help find the solutions to the baffling domestic and international difficulties which the twentieth century will present to them.

HOW important it is then that colleges and universities, both privately endowed and state supported, shall have facilities as regards personnel and material equipment to carry on this great work of education upon which the very fate of Christianity depends. Let me assure you of the consecration and unswerving devotion to this service of the men and women who staff these institutions.

In America, church and state have wisely been separated, and they should always be kept entirely separate. But this does not mean that schools and church do not cooperate. True education could be nothing but Christian education. In the twentieth century, education is essential to the Christian life. The school and the church must join in the great task of creating a world in which every individual may live a rich life and attain to his highest possible development. Education must lead in the search for the truth on which a Christian program of justice to all can be based. The church must keep shining in young and old the light of idealism and Christian service.

What's Doing In Britain

A Monthly News Letter from a British Lay-Preacher

London, August 22, 1928.

THE Annual Conference of the British Churches of Christ was held in Leicester during the first week in August. The sessions were well attended, representatives being present from all parts of the United Kingdom, and a time of happy fellowship was spent.

The Conference was fortunate this year in the presence of a number of visitors from other countries, America and Australia being well represented. A public welcome was extended to these, who included in their number Dr. and Mrs. C. S. Medbury of America and Mr. and Mrs. Robert Lyall of Melbourne, the delegates of the Australian churches.

The visit of Dr. Medbury to the Conference had been anticipated with real pleasure and it is not an exaggeration to say that he captivated the gathering at Leicester by his charm of manner as well as by his sincerity and eloquence. Dr. Medbury addressed the Temperance Rally on Monday evening, the United Home Missions meeting on Tuesday evening and the final social gathering on Thursday evening. His messages were inspiring and will not be forgotten by those who heard them. America has sent a great delegate, or more truly great delegates, in Dr. and Mrs. Medbury and they have forged one more link in the chain which unites the American and British churches.

The Conference accepted the generous and gracious offer of

the United Christian Missionary Society of America to send evangelistic help to the churches in this country. It also appointed a committee to prepare a plan for cooperation in the World Convention to be held probably in Washington, D. C., in 1930. The British churches hope to send 100 delegates to this convention.

During their visit to our shores, Dr. and Mrs. Medbury visited some of the larger centers in this country. On Sunday, August 11, they visited the church at Twynholm, London, and then on to Leicester, Nottingham, Glasgow, Edinburgh, Liverpool, Leeds and Birmingham. On August 25 they set sail again for America, and the good wishes of all the churches here go with them.

Dr. Morrison's Visit

Considerable interest has been taken in the visit of Dr. C. C. Morrison, editor of the *Christian Century*, to this country. Full reports of his meetings and interviews have appeared in the daily papers. The chief interest centers in the fact that Dr. Morrison has taken a leading part in urging the outlawry of war and is credited with some share in the peace proposals put forward by Mr. Kellogg. He has been preaching at Whitefield's Tabernacle, London, the church associated with the name of Dr. Sylvester Horne. He has also broadcast from the Daventry station.

—CHARLES R. BATTEN.

Enlisting the Go-Homes!

Do Your Adult Classes Stay for Church?

"Where Does the Adult Class Go?"

By CHARLES DARSIE

Superintendent of Adult Work, United Christian Missionary Society

ONE-HALF of the adults who go home between Sunday school and church do so because the Sunday school has been stressed in their thinking while the church service has not had a like amount of emphasis. This statement is made advisedly in ten different churches of different sizes and geographical situations. Inquiries have been specially made. The obvious remedy would be to have the management of the various adult classes sponsor the church service as a part of their own class work. To get this done it is necessary to make the class feel that the church worship service, with the Lord's Table, is a part of their class session. When this is accomplished the rest will be easy.

Fifteen per cent go home because of lively children. The obvious remedy is for the beginners, primary and junior departments of the church school to continue until the hour of the church service dismissal. This would require parents to stay. In addition there should be a nursery for the small children.

Approximately fifteen per cent go home for business reasons. There are wives whose husbands demand dinner at twelve o'clock on Sunday. There are others who must go to work at twelve o'clock. The remedy for this would be a rearrangement of the morning program whereby the morning service could be out promptly at eleven-thirty.

About fifteen per cent are individualists and generally have grievances. Nothing can be done for them. They are, however, a negligible quantity.

The unified service has been tried in a great many localities. In a large number of instances it was successful in holding adults. Where it failed, two reasons are generally apparent. Either the adult classes have been tricked into attending the morning church service, greatly to their resentment, or else the morning church service has been tacked on to a long Sunday school program. Thus no time was saved nor was any effort made to make the classes feel that this morning worship service was really the closing worship period of the school. If the unified service is to succeed, it must be entered into by mutual arrangement with the classes and must em-



body a real correlation of both periods commonly known as the Sunday school and the church. The morning worship service of the church must indeed be the closing worship period of the school. No other worship period of the school must then be held. It is quite easy to condense the whole program into less than two hours, with even longer study periods than formerly for the classes, under this arrangement.

Some churches are successfully holding their worship services at nine-thirty o'clock in the morning. These churches are in localities where the great majority of people have the habit of coming at nine-thirty. The nine-thirty worship church service, including the communion service, does not spread over a long period of time. The sermon is usually shortened to twenty minutes or less. After the church service each department holds its own meeting and dismisses at its own pleasure.

One more plan has been tried with success. Instead of the whole church meeting together at nine-thirty, three assemblies are held—for children, for young people and for adults. These assemblies arrange worship, instruction and communion according to the requirements of each age group. This also has been successful in certain localities.

The writer would be pleased to answer inquiries or offer advice wherever it is requested. Write him at 222 Downey Avenue, Indianapolis, Indiana.

"There Are Four Reasons"

By HOMER W. CARPENTER

Pastor First Christian Church, Louisville, Kentucky

THE service in the church's program in which the believer in Christ finds his maximum culture is that which is built about the Holy Communion. There are many other valuable meetings—group, departmental and congregational; but the one meeting which has major significance for every follower of Christ is that in which the Lord's Supper, with its

enriching symbolism, humbles and chastens and challenges and inspires those who do this in remembrance of him. If there be but a single service which one can attend during the week, it should be this service. If every other public function of the church must be neglected, this divinely appointed function should be observed with loyalty, consistency and devotion by every believer in Christ. Failure in this means impoverishment of the individual and tragic loss of dynamic in the church.

The question is raised as to how we shall induce those who attend the Bible school to remain for this service; which we are accustomed to call the morning church service.

The answer is, first, the insistence upon the primary importance of the communion service among all the services of the church. The fact that one has attended an adult Bible class is a poor alibi for being absent from the Lord's Supper; and yet multitudes use this alibi and do it with reasonably good conscience.

Second, a recentring of the church's loyalties in the life of the individual disciple. There has been tragedy in a mere class-centered or department-centered or school-centered loyalty. Only a Christ-centered loyalty can justify or hope for a vital, creative discipleship; and no man with loyalty to Christ will deliberately neglect the service, in the midst of which is the appointed memorial supper.

Third, the emphasis of the primacy of one's need for spiritual culture in Christian discipleship. The writer is committed without reservation to a modern program of religious education; but he believes with Dr. Athearn that the greatest problem in religious education is in keeping religion in religious education. It is not enough to build all organizations, to teach about Christ; it is not enough to learn about Christ; there must be something in the process which gives to it glow and warmth and color, which puts vitality and function and power into its results in human life, and that is spiritual culture. The service built about the communion offers one maximum opportunity for this.

Fourth, the building of a morning church service which will satisfy the deepest spiritual needs of those who attend. Men are hungry for truth, the great truths that touch life and destiny, the truths that heal and comfort and help and rest and inspire. The music, the preaching, the communion service and the minutest details, all these should be such as to take account of the fact that those who come are seeking refuge from the wear and tear and turmoil of our modern world, trying to find God and the way of life. Such a service will attract and enlist and hold those who are accustomed to go away.

"The Church Must Strengthen Its Hour of Worship"

By WILLIAM F. ROTHENBURGER

Pastor Third Christian Church, Indianapolis, Indiana

WITH this problem in mind I recently conducted a round table in a representative adult class. The following are some of my findings and convictions:

Some external causes are easily seen. There is a disregard for the Lord's Day in certain minds, due in part to our increasing urban population and its demand for more outdoor life. This automatically reduces the time at the church to the minimum. Commercialized entertainment and athletics command the patronage of both the church and the unchurched. The automobile and the radio are suggested in the list. The jazz age in which we live has driven some churches to the point of adopting this secular tendency, only to find sooner or later that the church is out-jazzed. Our exacting industrial system and the presence of children in families likewise figure.

Within the church itself one discovers many contributing causes. There is frequently a lack of appreciation of the real significance of church membership. I therefore ask, *Have we not made it too easy for people to become Christians?* The tests of discipleship as imposed by Jesus should precede and not follow the reception of members. Then there is a lingering half-doubt in some minds as to whether the church has a place in the world. It goes without saying that John Spargo's doubts at this point are followed inevitably by a consequent weakening of the church's magnetism. The time element figures. Parents and children are seen gravitating together at the close of the church school hour and then finding their way home. Not the least among these internal causes is that of duplication. Most large adult class programs contain hymns, special music, social contacts, organization, offering, prayer, Bible reading, announcements, lecture or sermon. Not infrequently the church program may be an anticlimax rather than the climax of the morning. Leadership is vital. However, having been a teacher of adult classes myself, I am bound to confess that despite the teacher's best efforts certain members slip away as soon as the class is over.

In spite of these conditions I am glad that there are thousands of adults who are thus contacted by the church, without which they would probably be wholly void of any religious influence. I feel sure that, as never before, the church must strengthen its hour of worship. It must not fall into the jazz pit, but be pitched on a distinctly high plane. Its program must be dignified, pungent, vital, beautiful and worshipful. Architecture and a well built order of

worship, which arrives at definite goals, are important. The music must be of the highest order and the organ ought to be as good as is heard in the best movies. There never was a time when the pulpit needed to be more spiritual, more alert to current thinking, more capable of putting the eternal principles of Jesus in present-day dress, and more evangelistic in its appeal. To be a preacher today is a greater challenge than in the days of Chrysostom. The pastor and the leaders of the adult classes should be in frequent conference, creating great ideals, setting standards of worship and evangelism, and engaging in a unified effort to reach the climax of the morning hours at the Lord's Supper, with a great appeal for an active and militant discipleship.

From a Teacher's Viewpoint

By ROBERT A. BLACK

Teacher Adult Bible Class, Union Avenue Christian Church,
St. Louis, Missouri

THERE are not two institutions, but one. The Bible class grew out of the church and is subsidiary to it. The church school has aptly been called the teaching branch of the church. But religious teaching falls short of its objective and fails in its mission, without worship. The church service is the worship branch of the church; nay, indeed, it is the church, as the supreme act of man is worship of the living God.

This is not to discredit the value or the function of the church school or the Bible class. Both have proved themselves. We had a less efficient church until they came into being. We have not yet begun to conceive of the possibilities for the advancement of the Kingdom of God, and the development of an enlightened church, through a properly organized and equipped church school. Furnished with a proper curriculum and manned by a capable and consecrated staff of officers and teachers, the possibilities are unlimited. When we attach the same importance and devote the same interest and facilities to religious education that we do to secular education, we shall take the world for Christ in a generation. Instead of working backwards, trying to snatch broken men and women, as brands from the burning, we shall train up our children in the way in which they should go. How much better and how much more economical it is to build than to rescue! Such a kingdom program will not redeem slums, overcome poverty and banish vice; it will prevent them at the source.

A constructive program like that appeals to us in commerce. That is why Christian business men in many cases are willing to back this program. They give their confidence and put their best and most ardent efforts into teaching adult Bible classes every Sunday year after year. It is economically, socially

and spiritually sound. They are "sold" on it because they see it getting results in the thinking and in the conduct of men and women.

Yet the work of an adult Bible class will fail in great measure unless the teaching takes the members to the church auditorium, unless the class finds its benediction at the Communion Table. Coming to class, attentive listening, scholarly teaching—none of these is an end in itself. All are means to the great end: worship, praise, communion. These are only adequately found in the sanctuary and as we keep our appointment with the Master at the table of his preparing.

This is particularly vital to the successful Christian life in adulthood. The child is a natural mystic. It is easy for the child to worship. As we grow older, with the exactions of our secular work, with the material all about, with ninety per cent of our waking time, of necessity, given to the thought of our daily bread, is it strange that we become insulated from the sources of spiritual power and uplift? God knew that. That is why he established his church—to lift us out of ourselves, to make us forget the triviality of the things that otherwise obsess us. What a pull there is earthward! How world-stained we become, until we lose our spiritual perception and spiritual discernment! That is why God has hung on the walls of our memories such pictures as baptism, prayer and the communion. They stir up our righteous memories when otherwise we would forget.

Our Father knows that we have need of these. He who made us knows us better than we know ourselves. It pleases God to have us trust his ways because it is only in this way that he can get us to be still, so that he can speak to the depths of our souls. God is a spirit and he must be spiritually discerned. We owe it to our own destiny to give Jesus Christ a chance. God reveals himself to us in a peculiar way in the house of his abode and particularly as we bow in contemplation in communion with his Son. To deprive ourselves of these privileges we rob God and we cheat ourselves.

Adult Bible classes have a special call and a special opportunity to so witness, by not forsaking the assembling of themselves together for the breaking of bread.

Two New Plays Ready

The week of October 11-18 will be observed by churches across the country as WORLD CALL Week. In addition to the usual plans for its celebration, two excellent new plays have been prepared for use, "The Mirror Blue" and "Ask Mother Another," which can be staged in any church with little trouble. They may be secured through the WORLD CALL office, Missions Building, Indianapolis, for the asking.

Lure and Lessons of Foreign Travel

Upon the Completion of a Summer in Europe

By JOSEPHINE M. STEARNS

LIFE'S extras! Moonlight, flowers, music, travel—not necessities, only some of the extras to make life's joys and experiences replete.

In touring Europe, or any foreign country, if one would really understand the past, it is necessary to leave most of one's prejudices, bigotry and Yankee pride at home. Many Americans abroad remind one of the blustering adolescent boy, conscious chiefly of his own imagined superiority of attainment and prowess. In this big human family of ours there are others too who have done things—have done much even before America was born.

Stand beneath the massive and towering columns of the Cathedral of Cologne in Germany, listen to the rolling and reverberating music of the great organ, feast your soul upon the supreme expressions of the devotion of man in architecture, sculpture, music, and thank God that the church has been and is increasingly able to inspire the most exalted expressions of man's capacity for truth and beauty. In medieval ages it was given material expression in art, today the church is building the spiritual temples of the Most High in perfected human life and a regenerated social order around the world.

Look across beautiful Lake Geneva where the setting sun is kissing with roseate tints the snowy and towering summits of the giant Matterhorn. Take the funicular railway up Mount Riga and lose yourself in the beauty of Alpine mountain scenes—herds tended by Swiss shepherds in their "shorties," the mountain homes, the wild crags and precipices with lovely Lake Lucerne lying below like a jewel in the lap of Nature. Look down upon the Bay of Naples in the evening with the softened lights creeping across the blue waters of the Mediterranean. Take the steamer for Capri and, for once, leave the world

you have known for the caverns of the Blue Grotto. Here liquid aquamarine gems fall from the boatmen's oars and ripple along the prow of your boat. You dip your fingers in their blue and sparkling glory and, drifting back into the shadows, listen to the Italian boatmen as in chorus they lift an aria from Rigoletto or Trovatore. The Amalfi drive winding around the mountains high above the blue Mediterranean must be seen, for language can never inspire

imagination to picture it. Vesuvius may also fling a touch of color into the background of a night on the Bay of Naples.

Of Rome and Florence, of Milan and Venice we have read and studied and dreamed since the days of our youth. But it is different when one stands in the Pantheon, or looks down upon the Coliseum by moonlight and recounts the scenes enacted in its arena. Paul's



The large Hall of Justice in the Peace Palace, Holland, one of the landmarks in the development of our modern social order

imprisonment has a new touch of reality as one descends into the chill and shadowy depths of the old Mamertine prison near the broken columns of the ancient Roman Forum, and the price paid for their faith by the early Christians takes on new significance as one follows the tortuous windings of their places of refuge in the Catacombs. Yes, the history of Christianity must be known if we would evaluate its vitality or its determining influence in the history of the nations. Travel is a marvelous method by which to study missions and the fields of the missionaries from the time of the Apostle Paul to that of Livingstone and today.

In olden days, feudal lords and their retainers warred for possession of territory; later the kings of the nations went forth in conquest for glory and spoils. Today the governments of the world and their interrelationships are increasingly determined by economic conditions. Understanding of peoples

and nations, of governments and great international movements, has become as essential to the business man of today as to the statesman, the student, the teacher and the builder of the Christian world order that is to be. And what shall we say of the voting citizen? Shall our legislators and treaty makers be chosen by citizens who do not know what type of statesman the age demands? Travel is indispensable if we are really to know our world—this new post-war world in which the peoples of all lands are struggling for "self-determination" and the possibilities of "life, liberty and the pursuit of happiness."

Industrially, supply and demand have become world issues. The needs and resources of every land are factors in determining markets for the products of industry. Twentieth century living involves contacts and relationships with the peoples of the whole world. One is hardly equipped for the game until he knows the people with whom he must play.

There is increasing need and demand in the program of Christian education for some plan bringing into the consciousness and conscience of the leadership of the church in America the significance of present trends and conditions in the life of the world.

In his book, *Christ at the Round Table*, E. Stanley Jones declares, "The final issue is between Christ and other ways of life. We want something deeper and more fundamental than issues between the systems of Christianity and Hinduism or Buddhism or Mohammedanism. Can we not sit down at the Round Table of Life and face our problems, not as Easterners or Westerners, but as men and see if there is a way out?" But how



One of the works of religious art that has saturated the culture of Europe—"Christ in the Carpenter's Shop" by Millais, hanging in the National Gallery, London

can we understand and build with peoples whom we have never seen and whose backgrounds are entirely unknown?

All teachers, ministers, social service workers and others charged with helping to influence the attitudes, contacts and votes of American citizens, certainly those responsible for development of the missionary interest of the church, should travel as soon and as widely as is possible to them. Many congregations could render no finer service to themselves, to their communities and to the progress of Christianity than to make at least a little



The Scala Santa at Rome, the stairs up which Martin Luther was crawling when he saw the vision of the Reformation

travel possible to their ministers. All who are responsible for helping to shape public opinion today should know the people and issues involved in the complex problems arising in this new, post-war world-family to which we all belong.

It is cause for real gratification that leaders in education and social progress are setting up itineraries and foreign programs adapted to the tastes and interests of ministers, of business men and women, of leaders in the Christian movement.

"New lands, new peoples, new experiences, all offer to the traveler the opportunity of a wider knowledge. But greater than any knowledge gained is the influence which travel exerts on habits of thought, and on one's attitude toward one's fellowman. A wider tolerance, a juster appreciation of the real values of life, a deeper realization of the oneness of mankind, and a growing wonder at the magnitude of the achievements of the race—these are some of the results travel rightly pursued cannot fail to produce."



The Domitilla catacombs at Rome which early Christians used as a secret meeting place and burial spot, and which testifies to the price paid for their faith

Select Your One-Day Convention

Over Two Hundred Will be Held in October

THE sixth annual series of One Day Conventions of the United Christian Missionary Society will be held October 8-26. Two hundred and one conventions are scheduled this year covering every part of the United States and sections of Canada. Last year there were 54,039 people in attendance and indications this year are that a still greater number will be reached. These conventions constitute the greatest convention enterprise in the history of the Disciples of Christ, reaching more members of the brotherhood than any other one program yet devised, and their popularity is but an indication of the hunger of the people for closer acquaintance of and fellowship in the united task. The convention teams represent every phase of brotherhood activity.

The theme of the conventions is "Sharing With Christ." There will be three sessions, 10:00 a.m., 1:30 p.m. and 6:30 p.m. Immediately after the morning devotional period simultaneous conferences will be held for ministers and laymen and for missionary organizations. A general banquet features the evening hour and the program of the evening will be around the tables.

The Board of Education, state missions and the volume, *Survey of Service*, will be featured during the day, in addition to the work of the United Society.

Following is the schedule of dates and places by states:

Arkansas.—Helena, Oct. 15; Newport, Oct. 16; Marshall, Oct. 17; Rogers, Oct. 19; Fort Smith, Oct. 22; Hope, Oct. 24; Little Rock, Oct. 29.

Colorado.—Denver, Oct. 15; Greeley, Oct. 16; Pueblo, Oct. 17; Delta, Oct. 19.

Washington.—Centralia, Oct. 16; Zillah, Oct. 8; Tacoma, Oct. 10; Seattle, Oct. 11; Sedro Woolley, Oct. 12; Aberdeen, Oct. 15; Kelso, Oct. 17; Wenatchee, Oct. 15; Spokane, Oct. 17.

Oregon.—Portland, Oct. 18; Mosier, Oct. 19; McMinnville, Oct. 22; Eugene, Oct. 24; Roseburg, Oct. 29; Ashland, Oct. 31; Klamath Falls, Nov. 2; Milton, Oct. 22; LaGrande, Oct. 24; North Bend, Oct. 26.

Idaho.—Lewiston, Oct. 19; Burley, Oct. 29; Caldwell, Oct. 25. Moscow, Oct. 18.

Montana.—Butte, Oct. 9; Missoula, Oct. 10; Ft. Benton, Oct. 12. Bozeman, Oct. 8.

Louisiana.—Shreveport, Oct. 25; Alexandria, Oct. 26.

Illinois.—Bloomington, Oct. 15; Dixon, Oct. 16; Chicago, Oct. 17; Macomb, Oct. 18; Quincy, Oct. 19; Springfield, Oct. 22; Champaign, Oct. 23; Charleston, Oct. 24; Lawrenceville, Oct. 25; Marion, Oct. 26.

Indiana.—New Albany, Oct. 8; Evansville, Oct. 9; Terre Haute, Oct. 10; Indianapolis, Oct. 11; Bloomington, Oct. 12; Connersville, Oct. 15; Anderson, Oct. 16; Huntington, Oct. 17; Kendallville, Oct. 18; LaPorte, Oct. 19; Logansport, Oct. 22; Crawfordsville, Oct. 23.

Iowa.—Ottumwa, Oct. 8; Osceola, Oct. 9; Des Moines, Oct. 10; Ames, Oct. 11; Elliott, Oct. 12; Sioux City, Oct. 15; Spencer, Oct. 17; Cedar Rapids, Oct. 22.

South Dakota.—Sioux Falls, Oct. 16.

Minnesota.—Minneapolis, Oct. 19.

Kansas.—Pratt, Oct. 23; Great Bend, Oct. 24; Wichita, Oct. 25; Topeka, Oct. 26; Coffeyville, Oct. 29; Iola, Oct. 30; Kansas City, Oct. 31; Salina, Oct. 19; Goodland, Nov. 2; Concordia, Nov. 5; Atchison, Nov. 6.

Nebraska.—Omaha, Nov. 7; Grand Island, Nov. 8; Lincoln, Nov. 9; Auburn, Nov. 12.

Michigan.—Traverse City, Oct. 8; Grand Rapids, Oct. 10; Benton Harbor, Oct. 11; Owosso, Oct. 12.

Canada.—Guelph, Ont., Oct. 15; St. Thomas, Ont., Oct. 16.

New York.—Buffalo, Oct. 17; Syracuse, Oct. 18; Troy, Oct. 19; Brooklyn, Oct. 22.

Missouri.—Centralia, Oct. 22; Monroe City, Oct. 23; Kahoka, Oct. 24; Kansas City, Oct. 25; Sedalia, Oct. 26; Albany, Oct. 29; Chillicothe, Oct. 30; St. Joseph, Oct. 31; Nevada, Nov. 1; Joplin, Nov. 2; Springfield, Nov. 5; St. Louis, Nov. 8; Poplar Bluff, Nov. 7.

Oklahoma.—McAlester, Oct. 8; Tulsa, Oct. 9; Cushing, Oct. 10; El Reno, Oct. 11; Enid, Oct. 12; Hooker, Oct. 22.

Pennsylvania.—New Castle, Oct. 8; Wilkinsburg, Oct. 9; Washington, Oct. 10; Connellsville, Oct. 11; Johnstown, Oct. 12; Dunmore, Oct. 15; Williamsport, Oct. 17; Canton, Oct. 18; Philadelphia, Oct. 23.

Tennessee.—Humboldt, Oct. 8; Memphis, Oct. 9; Nashville, Oct. 10; Chattanooga, Oct. 11; Knoxville, Oct. 12.

Kentucky.—Covington, Oct. 15; Flemingsburg, Oct. 16; Lexington, Oct. 17; Harrodsburg, Oct. 18; Louisville, Oct. 19; Mayfield, Oct. 22; Madisonville, Oct. 24; Russellville, Oct. 25.

Texas.—Marshall, Oct. 8; Palestine, Oct. 9; Houston, Oct. 10; San Antonio, Oct. 11; Austin, Oct. 12; Waco, Oct. 15; Dallas, Oct. 16; Wichita Falls, Oct. 17; Amarillo, Oct. 18; Lubbock, Oct. 19; Abilene, Oct. 22; Brownwood, Oct. 24; Ft. Worth, Oct. 25; McKinney, Oct. 26; Greenville, Oct. 29.

Virginia.—Woodstock, Oct. 29; Washington, Oct. 31; Gordonsville, Nov. 1; Richmond, Nov. 2; Norfolk, Nov. 5; Kenbridge, Nov. 6; Lynchburg, Nov. 7; Pulaski, Nov. 8; Martinsville, Nov. 9; Pennington Gap, Nov. 12.

West Virginia.—Beckley, Oct. 16; Huntington, Oct. 17; Wellsburg, Oct. 18; Cameron, Oct. 19.

Ohio.—Cincinnati, Oct. 22; Zanesville, Oct. 23; Cleveland, Oct. 24; Youngstown, Oct. 25; Akron, Oct. 26; Ashland, Oct. 29; Lima, Oct. 30.

Washington Church Sunday

ONE of the outstanding days on the fall program of our churches throughout America will be Washington Church Victory Sunday, October 21, when our people plan to raise \$500,000 toward the completion of the \$1,750,000 needed for the building of the National City Christian Church in Washington, D. C. The representative pastors and leaders who are areal directors in the various sections of the country report a deepening interest in this work on the part of our people everywhere. Leading pastors and laymen, acting as county and district executives, are forming county committees to plan with the local church executive committees for the proper observance of the day. The Washington Church Victory Sunday office in Indianapolis, is sending out appropriate literature and suggested programs to be used in the churches and church schools on Victory Sunday.



A group of the delegates to the first Pan-Pacific woman's conference assembled on the steps of the Punahou School where the sessions were held

Women Clasp Hands Across Pacific

The First Pan-Pacific Woman's Conference Is Held in Honolulu

By DAISY JUNE TROUT

Delegate of the Council of Women for Home Missions

THE first stated aim of the Pan-Pacific Union is "to bring together from time to time in friendly conference leaders in all lines of thought and action in the Pacific area that they may become better acquainted, to assist in pointing them toward cooperative effort for the advancement of those interests that are common to all the peoples." A number of conferences under the auspices of the Union have been held during the past eight years, scientific, educational, commercial and others. In all of these gatherings there have been a few women, but it has been felt that there was need for a conference where women, coming to know those of other Pacific countries, could study together their special responsibilities. The rapid changes in work of women, and the development of woman leadership in all countries made the conference seem greatly needed at this time.

The Pan-Pacific woman's conference, August 9-19, was but an expression of the interest of women today, not only in their local communities but in world affairs. More than one hundred women of many races and different countries, spending ten days together, frankly and honestly facing their common problems, marked a step toward the establishment of friendly relationships between Pacific countries.

The conference was organized in five sections for round table discussions. There were very few addresses, most of the time being given to these discussion groups. The sections were: health, education, social service, women in industry and professions, and women in government. Specialists in each of these fields were chosen as chairmen and as group discussion leaders,

but the sessions were truly round tables, and practically every one participated in the discussions.

No great decisions were made or special resolutions adopted, except to continue study and to meet again. Committees on research in the various fields were appointed for such study as industrial standards, educational programs, a correlated inquiry into costs and standards of living and related subjects. One of the outstanding papers of the conference was presented by Mrs. Sumi Oye of Japan. Her emphasis on the training needed for a home maker was of interest at this time when the home seems to be of secondary consideration to women today. "The home maker must be of high character, of good education and broad culture. It demands the very best training that schools can give. . . . It is my firm belief that spiritual training must go hand in hand with mental and practical education. Where God dwells there will emanate the spirit of humility and service for the public good as well as for private happiness. If such traits become universal, contentions will cease and prosperity increase. It is only through the homes that such women will establish that we can ever hope to develop a better order of life within any one country and in the world at large help towards international peace."

That there should be a second Conference in 1930 was unanimously agreed upon, the place to be determined by the continuation committee.

The delegates were the guests of the Hawaiian people. Alexander Hume Ford, the genius of the Pan-Pacific Union and its director, being asked to raise a few thousand dollars for this purpose, later

returned to the committee to ask how much it was they wanted as he had forgotten and so had raised twice the amount the committee had asked. This is an example of the interest the people of Hawaii had in the conference. The people in these islands have demonstrated that all races can live and work together happily and are anxious to help in the development of a Pan-Pacific spirit. In fact, they feel this to be their special mission, located as they are at the Pacific crossroads.

The women of Australia, Canada, China, Dutch East Indies, India, Japan, New Zealand, Philippine Islands, Samoa, and the United States lived together in Castle Hall, the dormitory of Punahou School for ten days. This school was established by the early missionaries from New England. It was a rich experience to have the privilege of being a delegate and thus enjoying the privileges of making contacts with these women of other countries.

Why was a secretary of a mission board named as a delegate to this conference? The Council of Women for Home Missions has long felt its responsibility to relate itself to the interests of Christian women, even though some of these relationships have not in the past been definitely in the program of missionary societies. This was not a missionary conference. It could not even be called a Christian conference, as several delegates were of other religions and some with practically no interest in any religion, but all con-

cerned in what they conceived to be the welfare of humanity. Ought missionary women have any part in a conference like this? Many of the women from other countries recognized that they owe their leadership in health, in education, in social service, to the fact that missionaries came to their countries with hospitals, schools and churches, and that woman has a new status today because of the Christian message. They are concerned about the expression of their desire for service in their own nation and to the world. Will they find the church there to help them? Kyong Bae Tsung, the industrial specialist from China, frequently referred to the assistance of the National Council of Churches in China during these years when China has been trying to lift her standards in industry. She said, "China realizes herself that her cheap labor and low industrial standards are hindrances to welfare of other countries, hence desires immediate solution of these problems for the sake of her own people, as well as for the benefit of the world."

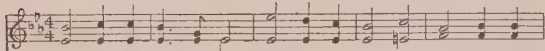
If influence of Christianity is to enter into the solving of these great world problems, Christian men and women must make a place in their interests for this type of conference and be prepared to take their part in it. Christians must realize that their field of service reaches far beyond the activities of their local church or even beyond the program of their own communion.

God Save America

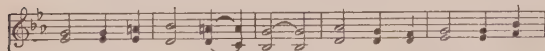
(RUSSIAN HYMN. 11, 10, 11, 10)

WILLIAM G. BALLANTINE


ALEXIS T. LWOFF, 1833



1. God save A - mer i - ca! New world of glo - ry, New - born to
2. God save A - mer i - ca! Here may all rac - es Min - gle to -
3. God save A - mer i - ca! Brother - hood ban ish Wail of the
4. God save A - mer i - ca! Bear - ing the ol - ive, Hers be the
5. God save A - mer i - ca! 'Mid all her splen - dors, Save her from



free - dom and know - ledge and power, Lift - ing the towers of her
geth - er as chil - dren of God, Found - ing an em - pire on
work - er and curse of the crushed; Joy break in songs from her
bless - ing the peace - mak - ers prove, Call - ing the na - tions to
pride and from lux - u - ry; Throne in her heart the un -



light - ning - lit cit - ies Where the flood - tides of hu - man - i - ty roar!
broth - er - ly kind - ness, E - qual in lib - er - ty, made of one blood!
ju - bi - lant mil - lions, Hall - ing the day when all dis - cords are hushed!
glad fed - er - a - tion, Lead - ing the world in the tri - umph of love!
seen and e - ter - nal; Right be her might and the truth make her free! AMEN.

Used by permission of William G. Ballantine

"God Save America" Hymn Story and Interpretation

By S. W. HUTTON

FOR nearly a century this majestic tune by Alexis F. Lwoff has conveyed high emotions in the service of the King. To read this hymn of brotherhood is to feel the heart-tuggings of a great soul giving expression to feelings long overdue in the actual practice of our citizenship.

Surely America is a "new world of glory" both to those native born and to our brothers who have come from afar. On Broadway in New York City and in the busy streets of all our metropolitan centers "floodtides of humanity roar" beneath the dazzling lights where "wealth accumulates" and often "men decay."

Yes, fifty different languages are spoken in America. We need to learn to speak and to live the universal language of brotherly kindness. In the Great Commission there is no intimation of color or racial lines. We are brothers all. As Miss Nannie Burroughs says, "There is but one race, the human race."

After a careful reading of the third stanza dare we forget those who toil, especially those who are being crushed beneath the wheels of modern industry? Indeed we may look forward with joy and to singing hymns of praise as we confidently hope for the day to dawn when unbrotherly discords shall cease, when "right" may be the "might" of the nation and the truth shall release all hearts for freedom as brothers in a common enterprise.

Sing this hymn with vigor and with steady rhythm throughout. Give your soul room to sing and to expand to the full import of these ennobling sentiments. Canadians may substitute for "America" the words "Our Canada" thereby transferring the national setting of the hymn.

Good News From the States

In response to a wire from WORLD CALL to all state secretaries, the following stimulating résumés of the state missionary societies' annual reports were received. Those not represented are lacking, not because of an absence of good things to report but due to the busy end of the vacation season at which time the request came.

Arkansas

Arkansas churches have had one thousand accessions the past year and seven church buildings have been started or finished. Five churches are planning new buildings or enlarging of the present one within coming year. Every church in the state that supports a pastor for full time is supplied. The first community leadership school in the South at a state university has been promoted by the Arkansas Board of Missions and held at Fayetteville with an attendance of forty. Four new fields have been entered. There is a more complete care for rural churches than ever before. Arkansas has the most loyal ministry it has ever had.

J. H. FULLER, secretary.

Northern California

We have striven during the year to arouse purer motives for service in all our churches. The whole task has been alluring. Unity is growing in the performance of major activities. Our churches have averaged 32 additions for each congregation. The increase in membership for Northern California for the year was 11 per cent. The total given for missions through the United Christian Missionary Society was \$47,271.09. Forty-one churches gave more than the previous year. Watsonville built a complete plant. Woodland built a partial plant. Oakland First is building. We have won the battle against financial depression and hope to set up higher standards next year.

MILO J. SMITH, secretary.

Southern California

Organized three new churches. Gave missionary aid to twenty-three churches. Increased church membership from 34,000 to 38,500, a net gain of 4,500. Stressed particularly the Pentecostal program for the realization of such objectives as a deeper consecration, 25,000 new members, debts paid off and missionary offerings of \$330,000 for the three years.

W. S. BUCHANAN, secretary.

Canada

The All-Canada convention held in Toronto the last of May was followed by provincial conventions in Alberta, Saskatchewan, Manitoba, Ontario, Nova Scotia and New Brunswick, and Prince Edward Island. Canada is experiencing returning material prosperity. Five provincial young people's camps were held this summer. Our Canadian college for the training of Christian leadership is meeting a vital need. Our national movement through the All-Canada Committee is having a unifying influence among the churches and missionary organizations and our relationships with the world work through our United Christian Missionary Society are happy and afford a world outlook for our national effort.

H. B. KILGOUR, All-Canada secretary.

Florida

Over 2,100 added to churches and over \$260,000 raised for all local purposes, notwithstanding complete readjustment of business conditions and many removals from state. State membership will total about the same as last year because of revised enrollment. Florida churches are on the best basis they have ever been. Most of them have loyal, hard working ministers and look forward hopefully. There is a gain in membership of missionary organizations. The work is in splendid shape for a pioneer state.

ROY L. BROWN, secretary.

Illinois

The Illinois Christian Missionary Society on June 30, 1928, closed a splendid year of Christian service. Its evangelists had given themselves to portions of the state in which we have big opportunities and many needs, Willis W. Vose in the southern part and R. H. Heicke in the northern part. We are able to report four achievements which are most encouraging: 1. We secured offerings from four more churches than the year before. 2. The amount of money received from the churches was six per cent higher than the previous year. 3. We added \$5,000 cash to our Permanent Fund. 4. We paid one-half of the deficit that had accumulated.

H. H. PETERS, secretary.

Kansas

Aggressive Evangelism—Three full-time district workers holding meetings in weak churches. City evangelist planting new church. Other evangelists for special campaigns.

Pastoral Support—Helping by regular appropriations to bring several strategic county seat churches to self-support.

Religious Education—Supporting our own Bible school and Christian Endeavor worker without any help from national boards. Several standard teacher training schools. Two seven-day young people's conferences.

Student Work—In cooperation with our church in each of the five state college centers of Kansas, where we have 2,000 Christian church young people.

Kansas Crusade—Giving time and effort to the crusade for \$500,000 to enlarge and undergird the benevolent, missionary and educational work in Kansas.

JOHN D. ZIMMERMAN, secretary.

Kentucky

The old debt of the Kentucky Christian Missionary Society is paid, we are carrying a heavier program than usual, and have a good beginning on a permanent fund. About forty churches are giving to state missions for the first time in years. We are rendering service to our ministers in the Midwinter Conference, Book Club and Circulating Library. Our latest and best project is the Stinnett Settlement School in the mountains of Leslie County, where there is no railroad or country road over which even a buggy can travel. We have grammar grades with two teachers, and junior high with superintendent.

ALLEN WILSON, secretary.

Louisiana

Two new churches have been organized; Yellow Pine and Natchitoches. Two others have been reorganized; Baton Rouge and Longstreet. All pulpits have been supplied with full-time ministers, with 194 members added by baptism and 287 otherwise.

For state work there has been raised a total of \$2,275.37, a fine gain over the previous year. There is a balance on hand of \$253, and including endowments, \$3,191.09. The churches raised for local expenses an amount exceeding \$100,000. The membership in the state is 4,200.

CHARLES C. THOMPSON, secretary.

Michigan

Notable achievements: (1) We completed our contract with the Ann Arbor R. R. Co., whereby the 163 acre tract on Crystal Lake becomes ours. It is worth at least a quarter of a million dollars. (2) Without the help of the Michigan Society, Muskegon would have lost her \$70,000 property. By our help the church at Sault Ste Marie, destroyed by fire,

was enabled to rebuild. (3) The great church in Detroit (Central-Woodward) has been completed at a cost of more than a half million. (4) We closed the year with several hundred dollars in our current fund. The good work continues.

J. FRANK GREEN, secretary.

Minnesota and the Dakotas

In Minnesota the year started with a series of "Layman's Rallies," the purpose of which was to acquaint the layman with the Pentecost program.

The state plans called for twenty revivals each year; there were thirty-three. Five hundred baptisms each year was the aim: this was more than reached. Only three churches in the state do not have regular preaching.

In the Dakotas, through the work of Evangelist C. B. Osgood and others, three churches have been brought to a fine working basis, after a period of struggle. Preaching has been regular at some points which are in prospect for new work.

The secretary's work included church administration, young people's conference and missionary societies and interdenominational relationships. The summary shows: Field visits 119, days in the office 140, in the field 190, addresses given 123, conferences held and attended 243, travel 18,215 miles.

ADA L. FORSTER, secretary.

Missouri

June 30, 1928, closed a banner year in Missouri missions. Sixteen employed workers serving regularly, besides part-time helpers and many volunteers, carried a great program of evangelism, organization and conservation. Treasurer's report shows \$35,697.66 in offerings, interest and earnings. All bills paid. Partial tabulation shows: 46 evangelistic meetings, 1,885 sermons, 524 baptisms, 289 other additions, 13 churches, 4 Bible schools, 5 Christian Endeavor societies organized, 8 churches dedicated, 104 pastors secured for churches, also 24 evangelists, 580 conferences held, 58 institutes or rallies, 189 conventions attended by state workers, 582 missionary addresses given, 4 recruits secured for the ministry, 2 ordained to the ministry.

CASPER C. GARRIGUES, secretary.

Montana

October to June, five revivals held with 141 additions, budgets raised and four ministers located; rallies promoted in churches over state; pulpits supplied ten weeks, 530 additions in state, total membership 4,040 in twenty-three churches; \$2,410 raised for general fund; new buildings erected at Great Falls and Miles City; goals for coming year: 750 new members, five restored churches.

ROSS J. ALLEN, secretary.

Ohio

Through the ministry of the Ohio Christian Missionary Society efforts of earnest Disciples to establish the cause in thirty centers were made possible by cash appropriations from the state treasury to support ministers in these mission churches.

A general secretary, two field secretaries and a director of religious education, were at work. State workers added 791 members to churches, visited 198 churches and delivered 593 addresses. Forty-eight county meetings were held, besides institutes, conferences and training schools. Three young people's conferences were held attended by 384 young people. Total cash receipts were \$64,980.79.

I. J. CAHILL, secretary.

Oregon

Oregon reports 2,008 baptisms and 1,859 added otherwise the past year; four new churches organized, offerings for all purposes over \$8,000; seven pastors supported and eleven meetings held by state board with 306 additions; 14 missionaries, whole or part time, in state work; nearly 2,000 registered at the annual state convention. In the last year there

were 73 meetings held in the state, 23 other missionary meetings, and the plea preached in 27 fields where we have no church. The prospects for the coming year are bright.

C. F. SWANDER, secretary.

Eastern Pennsylvania

The Eastern Pennsylvania field has between five and six million people nearly all of whom are in cities and towns. In it we have about twelve thousand members. There are fifty-five churches.

Last year the Eastern Pennsylvania Society employed three men for full time and assisted one other local church in employing a minister. Two of the men employed are mission pastors, the other the secretary-superintendent. We raised last year a little over ten thousand dollars. All of this came from the local field.

E. C. LUNGER, secretary.

Texas

Certain portions of Texas are developing more rapidly than any other area in America today. The 1920 census gave the Panhandle district a population of 162,256, but today we have 385,900 people in that area. There are 396 congregations of all kinds, 272 ministers and 72,445 members, not including Catholics, who are not strong in that area. Our people are fourth in the list, with 48 congregations, 22 ministers, 5,500 members and about a half million dollars invested in property. A survey reveals the appalling fact that less than 20 per cent of these people are identified with any church!

J. B. HOLMES, state superintendent.

Utah

Our work in Utah is confined to two points, Salt Lake City and Ogden. We held a great state convention last June. Each church has a good missionary society and other working agencies. Whenever possible we cooperate with interdenominational enterprises.

D. L. HUGHES, minister at Ogden.

Virginia

Virginia is giving major emphasis to state missions during the three-year Pentecostal program. For the year ending April 30, 1928, the state board reported 1,031 additions—614 baptisms. Two full-time evangelists were supported. Seventeen mission fields were aided. Three new churches were organized by the society.

Opportunity challenges. Unevangelized counties plead for evangelists; the industrial development is unprecedented, making cities of small towns. The State Board must have \$25,000 from the churches to meet an all too limited program for the present year.

JOHN A. TATE, secretary.

West Washington

As the year closed we had only two points without regular preaching and both are very small communities attempting to operate Bible schools only. Through our fifty congregations and Bible schools there were 1,116 additions by baptism and 796 by letter and statement, making a total of 1,912 additions during the year or 15.8 per cent of the reported resident membership at the beginning of the year. Nearly one-tenth of these came through the churches that are assisted by the joint program of the State Missionary Society and the United Society. We have made unprecedented progress in the construction of new buildings and equipment.

RAY E. DEW, secretary.

Inland Empire (East Washington and Northern Idaho)

There were added during the year 748 by baptism and 541 otherwise. During the past ten years there has been a 20 per cent increase in membership. About 75 per cent of our churches have full-time preaching. Economic conditions are adjusting themselves in this great agricultural area. The spirit of evangelism is growing, there is an increased giving to local and missionary work, and the channels of spiritual power are deepening.

ROY C. JACOBS, secretary.

Digest of the Eighth Annual Report United Christian Missionary Society

July 1, 1927—June 30, 1928

To chronicle, in a single report, the wide range of activities which are carried on through the several departments of the United Christian Missionary Society—its institutions of benevolence, its support of the ministry, its varied features of home missions, its aid in the erection of churches, its vast foreign missionary enterprise, its missionary education, religious education, promotion and service—is the almost impossible task of an annual report, in order that the fellowship may be shared with the hundreds of thousands of Disciples of Christ around the world who sustain this work. We can only hope that the brief portrayal of facts and figures will indicate the progress being made, often against severest handicaps. The record is one of stewardship and service. It merits consideration and continued cooperation. Complete reports will be found in the 1928 Year Book.

BENEVOLENCE

The total number of children served in the six homes dedicated to their service was 1,434, 29 less than last year. Of this number, 563 were assisted in finding the service they needed either among their own people or through other agencies. Of the 871 children received into the homes, 130 were young babies.

In these six homes, 81 widowed mothers were aided temporarily by employment that they might not be separated from their children. The number of children temporarily aided and returned to their own people was 240, and 66 were placed in Christian family homes. The number remaining in the homes at the close of the year was 547.

The service rendered to the aged during the year was larger than that of last year, due to the opening of the new and larger building of the California Christian Home. The family in the six homes for the aged at the beginning of the year numbered 176. To this number was added 54, making a total of 230 served. The number remaining in the homes at the close of the year was 205.

The hospital opened the year with 13 patients and received during the year 116 men, 149 women and 96 children, a total of 374. There were 14 patients in the hospital at the close of the year.

Special Achievements

The buildings of the Christian Orphans' Home were given a much-needed coat of paint, within and without. Through a provision in the will of the late Robert Stockton, it was possible to add a modern laundry to the equipment of this home; also to add a trained social worker to its staff.

The Juliette Fowler Homes have added to their equipment two motor busses, which transport the children to and from school and both children and the aged to and from Sunday school and church. The funds for this gift came as a bequest to the Homes.

The Christian Home for the Aged, Jacksonville, Illinois, has long needed an elevator to get the aged and infirm members of its family up and down stairs. That need was supplied during the year.

Headquarters Staff Officers

1927-1928

F. W. Burnham, President
S. J. Corey, First Vice-President
Mrs. J. M. Stearns, Second Vice-President
Miss Helen C. Goodrick, Recorder
C. W. Plopper, Treasurer

Foreign Missions

S. J. Corey, head of department
C. M. Yocum, secretary
Miss Lela E. Taylor, secretary
John R. Golden, secretary
Alexander Paul, oriental secretary

Home Missions

Grant K. Lewis, head of department
Jesse M. Bader, secretary
Miss Mary Campbell, secretary
W. F. Turner, western representative

Church Erection

John H. Booth, head of department
A. Reid Liverett, secretary
M. H. Gray, secretary-treasurer
A. F. Wickes, advisory architect

Ministry

F. E. Smith, head of department

Benevolence

J. H. Mohorter, head of department

Promotion

H. B. McCormick, head of department

C. O. Hawley, associate secretary
W. M. Williams, publicity director

Office Management

H. B. Holloway, head of department

Treasury

C. W. Plopper, head of department

Religious Education

R. M. Hopkins, head of department
S. W. Hutton, associate secretary
Charles Darsie, adult superintendent
Miss Cynthia Pearl Maus, young people's superintendent
Roy G. Ross, young people's superintendent
Harry C. Munro, superintendent of leadership training

Missionary Education

Miss Joy F. Taylor, head of department

Missionary Organizations

Miss Daisy June Trout, head of department
Miss Alma Evelyn Moore, secretary
Miss Nora E. Darnall, superintendent of junior work
Miss Anna M. Clarke, superintendent of young people's work

World Call

W. R. Warren, secretary-editor
Miss Bess Robbins White, associate editor
Mrs. F. M. Rains, office editor
Mrs. L. Madge Smith, circulation manager

The elevator was put into service on Christmas Day.

The California Christian Home at the opening of the year was without yard, garden, lawn, irrigation, walks and drives. Through the generosity of interested friends, these improvements have been made, greatly adding to the beauty and serviceability of the property, and to the joy of the aged people who live in the home.

The Colorado Home was fortunate during the year in the receipt of two gifts from outside our own communion; one of \$5,000 toward finishing and furnishing the new building; the other of \$2,500, to put into service the babies' ward that, though finished and furnished, was standing idle because of the lack of sufficient funds for its maintenance.

The Emily E. Flinn Home was supplied, through a special gift, with electric refrigeration.

The Florida Home was able, through special funds, to install a new boiler in its heating plant, and Kelvinator refrigeration.

The Southern Christian Home has a new building erected and closed in, but the work of finishing it has been suspended for lack of funds.

Report of the Homes

At the Christian Orphans' Home, St. Louis, there were 153 children in the Home June 30, 1927, and 20 mothers were aided during the year.

This number includes the rehabilitation of five families, involving 14 children. Eight children were placed in family homes; one entered nurse's training; eight were dismissed to other agencies better prepared to render the particular kind of service they needed; 73 were dismissed to relatives, and one child was legally adopted.

Thirty-two children united with the church. Applications were received for 539 children whose needs could be better met through other sources.

The estimated value of food, household, clothing and other supplies received during the year is \$3,352.22.

(Continued on page 36.)



The secretaries, associates and superintendents of departments are: (seated, left to right) M. C. Goodrick, Mrs. J. M. Stearns, Stephen J. Corey, Daisy June Trout, Mrs. Maria Reynolds Fox McCormick, Mrs. F. M. Rains, standing; H. B. Holloway, Mrs. C. M. Downey, standing; Maynard F. Turner, Cynthia Pearl

Here We Are!

ON MONDAY morning, August 27, we arrived. The offices in St. Louis closed on Wednesday evening, August 22, and the intervening days were spent in the actual job of moving. The ten steel safes and literature stock, with some other heavy material, were shipped by rail and the balance of the office equipment by motor truck. At 5 o'clock Wednesday evening the loading of the trucks began. The general office and treasury department equipment was moved first to the second floor of the new building, which permitted us to start operation on Monday morning. Everything that was to be placed on the third, fourth and first floors was then moved in the order named, each piece of equipment having been tagged with a different color tag for the different floors. Blue prints, showing the location of each piece of furniture in each room, made possible the exact placing of the furniture when it arrived.

Too much credit cannot be given our office manager, H. B. Holloway, who personally supervised the whole task of moving with its endless detail and gave himself without reserve to the task from the time the first plans were made until the final piece of equipment was placed in the Missions Building at one o'clock in the morning of Tuesday, the 28th. A. F. Wickes deserves equal credit for the splendid service he rendered in the alterations of the Missions Building. He gave professional service which, if paid for at the usual rate of fees charged by architects, would have cost the society between \$4,000 and \$5,000.



Campbell, Robert M. Hopkins, Lela Taylor, John E. Golden, Joy Taylor, John H. Booth, Helen W. Flopper, Bess Robbins White, standing; Nora Narnall, Mrs. L. Madge Smith, standing; H. B. Kampe, standing; Roy G. Ross, W. M. Williams, standing; Anna Clarke, Florence Carmichael, W. E. Hey, Harry Munro, standing.

The United Christian Missionary Society family gathered in front of its new home, the Missions Building in Indianapolis

Although the breaking of ties in St. Louis was hard, a warm welcome awaited us in Indianapolis. In the community of Irvington particularly, along whose shady, winding streets we have found dwelling places, we have been made to feel at home. On the evening of our Open House, Tuesday, September 11, practically the entire community called to extend greetings and the following week a community-wide reception was held in Downey Avenue Church, sponsored by the Commercial Club of Irvington. The churches of Greater Indianapolis, happy to show their appreciation of the society's location in their midst, held a general reception at the Central Church on Monday, September 10, when a cordial welcome was extended and the entire headquarters' family was formally introduced.

The quiet, the ample space, the equipment and the facilities for undisturbed effort which the new headquarters afford, is all bringing a new sense of unity and strength in our task. It is felt by all who have been close to the society during this exacting time that along with the establishment of a permanent home the society is entering a new cycle in the work. With the completion of the eight years since the beginning of the society, many of the problems of adjustment are behind us. The psychology of permanent and adequate headquarters, rich in traditions and spiritual history, imparts to us all a new challenge for future effort.

Trailing a Doctor in China

By RUBY S. HAGMAN

THE reader is invited to a day's visit with the doctor at the Nantunghow Christian Hospital. It is a June morning. The doctor has had a delightful season of sweet communion with the Great Lover of all mankind, breakfast is almost completed and he is expecting to go into the garden for a few moments with Louise and Barbara to see a dove's nest which the former has discovered with two eggs, in a wisteria vine. But that visit will have to be postponed because the messenger from the hospital announces an urgent call into the city to see a patient with abdominal pain. The patient is an opium smoker and is in acute distress.

The hospital is about five minutes' walk, but the doctor uses a bicycle to save time and energy. There he is met by the hospital mechanic who wishes instructions about applying roof paint. The gardener also has questions about fertilizer. While a nurse is preparing some special things to take, the bell rings announcing morning chapel services but the doctor is not the leader today so will have to pass that service by. With a nurse, he takes rickshas and goes to the home, a well-to-do establishment. The patient is the master of the house. The usually quiet Chinese home is in great commotion. Servants are rushing here and there. About thirty friends and relatives crowd the place and many children are standing about with awe-stricken and curious faces. After a careful examination and study of the case, the nurse is left to administer the relief and the doctor returns to the hospital.



One to whom the hospital brought hope

There is a special register case waiting to be seen—a man with toothache. He has just arrived from a long distance in a boat. The nurse has all in readiness, the doctor makes the injection of anesthetic. While waiting for it to take effect he steps into the pharmacy to see about a difficulty in the manufacture of a new medical tablet. Our pharmacist, trained by the doctor, is very competent. She makes nearly all of the tablets and pills used in the institution. This tablet is a difficult one involving a new principle. By this time the anesthetic has taken effect and the tooth is drawn without pain. The patient is exceedingly grateful. He has looked forward to the ordeal with great mental distress. His relatives who have accompanied him, also express their astonishment at the ease with which the disturbance was removed.

Now we will go to the operating room. This is not regular operating day but there is one patient who was promised operation yesterday but there was not time. She is a poor widow who supports three children by sewing. She has necrosis of the jaw which is much swollen. There are four openings on the side of the face from which pus has been flowing for six months. There is also a continual discharge of pus into the mouth. The difficulty started with an untreated "ulcerated tooth." Under local anesthesia, from an incision inside of the mouth the doctor has just removed a piece of dead bone larger than a silver dollar. Many patients with this disease are treated in the hospital.

This case being finished, let us go into the men's ward. The nurses have already finished the surgical dressings which they are able to do, leaving some requiring special attention from the doctor. The first case is a man from whom was removed a bladder stone as big as an average sized potato. He has had the difficulty since a boy, suffering much pain daily for twenty-eight years. He has been bedridden for five months and will soon be ready to return home a new man. He has come a long distance and speaks a peculiar dialect. The gospel message has not become comprehensible to him but he knows that whereas once he was in great pain now he is comfortable.

The patient in the second bed is the result of one of China's civil wars, a soldier with an old gunshot fracture of the leg. He also came from a long distance. With pus discharging from his leg he has been bedridden for a year and a half. X-ray showed overlapping bones for four and a half inches. The very difficult operation of replacing the bones was accomplished some weeks ago and the patient has been able to walk with a plaster cast for two days. He wears a smile that won't come off. When the military surgeon insisted upon amputation, he decided he would rather die. Now he is glad of his decision.



The woman with necrosis of the jaw

The next patient is a policeman who was cut across the knee joint by a robber's cycle. The blade cut the kneecap in two and entered the joint. He came to us some days after the accident when infection was well established. This has now been controlled and he is well on the way to recovery. He will probably have a stiff joint.

In the fourth bed is an erstwhile cantankerous little boy who has suffered so much pain that life was not worth much. An automobile wheel, running over his leg, removed skin and flesh from knee to ankle. He came ten days after the accident, in the height of a severe infection. This was gradually overcome and the defect has been skin-grafted. Complete recovery is now only the matter of a few days.

In the next bed is a man of fifty-eight years of age, who has syphilis of the liver. The whole organ is covered with bumps and nodules the size of walnuts. When he first came his abdomen was full of fluid. Through a needle was removed two bucketfuls of fluid. Treatment by "606" is proving very effective.

The next patient was operated upon yesterday for removal of a large tumor from the nose, a cancer. In order to cover the hole left in the nose after excising the tumor a flap of skin had to be transplanted from the side of the cheek, in effect making a new nose.

The next patient which you see with his leg suspended from the frame over the bed had his thigh bone broken above the

knee while learning to ride a bicycle. The points of "ice tongs" were driven into the bone and a weight of twenty-seven pounds applied to pull the bones into position. X-ray showed that this was nicely done and union is already firm. The patient is a blacksmith and will be able to resume his heavy work.

The next patient is a very grateful young man who had a cancer of the bone at the knee joint. It has already been amputated. He has seen another patient who had a similar amputation, walk out of the hospital on an artificial leg made by the hospital carpenter and the doctor; and he is hopeful of being able to walk. This cancer is very likely to recur in the lungs or other parts of the body. How we do long to see him make the decision to become "a new creature in Christ Jesus," but this is a more difficult decision than to decide to have one's thigh amputated.

Now step onto the sun porch. These are all tubercular patients. They sleep here in the fresh air and are protected from wind and rain by the new "celloglass." This permits the passage of ultra-violet rays from the sun which will not go through ordinary glass. This young man has tuberculosis of the sacrum-bone. He has come in for careful study of his condition. His recovery is very doubtful. But if he can be brought into harmonious relation with Jesus Christ, his heart will have that peace which it so much craves.

The next young man has had tuberculosis of the knee for eight years. There are six places where pus is running out. His knee was almost stiff when he came. The doctor aided nature's process of healing by putting in a bone graft taken from the leg. He has developed a splendid coat of sunshine tan, is becoming fat, and is well along in the process of healing.

The fourth patient on the porch has tuberculosis of the rib, also a surgical case. Fresh air and sunshine, judiciously applied, are helping him.

Now stepping into the ward again, the first patient on this side is an opium smoker. He has already been in the hospital ten days and his habit is well under control. Opium is cheaper now and many are its victims. There are nearly always several of these patients in the hospital getting rid of this habit.

The old man beside him with eyes bandaged, is one who has been operated upon for cataract. He is, a lantern painter but has been blind for a year and a half. Two days after the operation, when the nurse was busy elsewhere, he peeked out from the edge of his bandage and told his neighbor in the next bed, that he could see the figures of a boy and girl on his tea pot. When scolded by the doctor for his misdemeanor he only smiled and said, "Well, I can see already."

The next bed holds a patient with nephritis. His abdomen and legs were enormously swollen. Under several days' treatment in the hospital he has improved very much.



Who can measure the good accomplished in this splendid hospital at Nantungchow?

The moral wreck in the next bed is a victim of morphine. He contracted the habit several years ago when for a slight ailment a Chinese doctor prescribed morphine injection. Now economic pressure forces him to break the habit.

The next patient, a young man with a very severe infection of the eyes, has just come into the hospital. One eye is already destroyed, but it is hoped to save part sight in the other eye. The disease is due to his own sin.

The next bed is empty, a young man with badly fractured leg left it yesterday. With a new plaster cast treatment he was able to stand up and walk after only twelve days in bed. Formerly cases like this required about six weeks. He was very happy to be able to walk again.

Now let us run hurriedly through the men's private rooms before it is time for the doctor to teach the nurse's bacteriology class.

In the first private room is a young man who was operated upon yesterday for a tumor of the chest wall. His old father stays with him. The old gentleman is an old style herb doctor and is very much interested in all that goes on in the hospital. In the second room is a young man with an ulcer of the stomach. He is being prepared for an operation to be done when he is strong enough. In the same room is a young business man who has been operated upon for necrosis of the jaw. Half of the lower jawbone has been removed, following its death due to a bad tooth.

After supper we must return to the x-ray department, which operates only after dark because there is no electric current in the daytime. The nurse a man, trained by the doctor to operate the x-ray machine, has had a difficulty which he cannot solve. Special examinations also require the doctor's personal attention.

At 9:30 P.M. the doctor returns to his home, no energy left for medical literature tonight.

At one o'clock in the morning there is a call from the hospital for the doctor. An attempt at suicide has been made by taking opium and the patient is in a serious condition. Before he is on the road to recovery, the doctor has lost several hours of repose—and tomorrow is another day.

News of the Washington Church Campaign

A. D. HARMON, associate director of the western region, addressed the Washington Church commissioners and ministers of West Washington at Seattle, Washington, at a luncheon September 3. The observance of Victory Sunday in West Washington will be sponsored by a council consisting of: Walter E. Morris, chairman; Cleveland Kleihauer, Marvin O. Sansbury, Ray E. Dew, Judge U. E. Harmon, O. D. Harris. G. W. Buck, of Los Angeles, is areal director in the northwest.

Dr. Harmon also addressed a meeting of the Southern California ministers and their wives at Los Angeles, September 10. J. J. Evans and S. M. Bernard, both of Los Angeles, have the direction of the work in California. The Washington Church commissioners in California are: C. C. Chapman, Fullerton; W. E. Crabtree, San Diego; Meade E. Dutt, Los Angeles; John J. Evans, Los Angeles; H. P. Shaw, San Francisco; Milo J. Smith, San Francisco; J. G. Warren, Los Angeles.

Dr. Harmon will address the Illinois State Convention at Peoria on Tuesday, October 2, in the interest of Washington Church Victory Sunday. Marvin O. Sansbury, pastor of the First Church in Seattle, spoke on the subject of Washington Church Victory Sunday before pastors and other leaders at Portland, Oregon, on Thursday, September 6.

H. P. Shaw, associate director in the eastern region, in company with H. J. Corwine, areal director of the northeast, recently visited Washington, D. C., Philadelphia, New York City, Boston and Danbury, Connecticut in the interest of Victory Sunday.

N. H. Robertson, of Danbury, has accepted the executive responsibility for Victory Sunday in New England.

On September 11, H. P. Shaw addressed the West Virginia convention at Charleston on the subject of the National City Christian Church; on Sept. 21 he will address the Kentucky convention at Louisville.

Mrs. Helen M. Turley, director of West Virginia area, was convention soloist at the West Virginia convention at Charleston. Mrs. Turley is contralto soloist at Vermont Ave. Church, Washington, D. C.

Digest of Annual Report

(Continued from page 31.)

At the beginning of the fiscal year, July 1, 1927, there were 40 girls and 51 boys in the Cleveland Christian Home, Cleveland, Ohio; at present 50 boys and 48 girls are enrolled. Nine mothers were given employment. Twelve children were supported by churches, organizations or individuals.

One of the main achievements for the year was the opening of a kindergarten in the Home, where 39 children under school age attended every morning.

Seven children united with the church.

The capacity of 106 regulates the size of the family of the Juliette Fowler Home, Dallas, Texas, for it is always filled. During the year, 25 new children were admitted. More than 250 were turned away because of lack of room.

All children eight years and older are church members. Eight made the decision at Easter time this year. The number in school was 86. Of these, 16 were high school students, three of whom carried a yearly average above 90 per cent.

Of the 61 cared for in the Colorado Christian Home, Denver, Colorado, one was placed in a family home, one was transferred to another institution for service which we could not render, and 17 were returned to parents or relatives.

At the beginning of the year there were 36 children in the Southern Christian Home, Atlanta, Georgia. During the year 9 were received, making 45 children served in the Home.

All of the children that are old enough are members of the church. Fifteen of the children were clothed by Bible school classes and aid societies directly through the Home and three were fully supported, by special designation, through the United Society.

The latest gift, sufficient funds for the purchase of a fine Jersey cow to replace the one which was lost, contributed greatly to the health and happiness of the children. It is estimated that donations to the Home during the year amounted to about \$2,800.

At the beginning of the year, there were 80 children in the Child Saving Institute, Omaha, Nebraska, and during the year, 138 were received, making a total of 218.

In addition to the children served, aid by employment was extended to 52 mothers. The daily average of children in the Home was 86, the largest in its history.

On account of the tender age of the Institute's children, it seldom has any old enough for school. This year was an exception, with ten in the grades and two in high school.

The bequests of the year amounted to \$3,973.90, including one bequest of \$2,000 by a former member of the board of directors.

There are 32 in the family of the Christian Home for the Aged, Jacksonville, Illinois, 6 men, 26 women; 7 were admitted during the year and 5 passed on.

The average age of the guests is a fraction more than 77 years. The oldest is now 86.

The donations of fruit, vegetables, pickles, honey and lard made it possible for the Home to keep within its budget, and were greatly enjoyed. Clothing was also sent. The value of these gifts is estimated at about \$600.

The Sarah Harwood Hall, Dallas, Texas, claims the distinction of having in its family a poet of real merit, whose book of poems is now off the press. The author, Miss Plummer, well past her ninetyeth milestone, looks many years younger.

It is reported with regret that Mrs. Duckworth, who served this Home so faithfully for many years as matron, and Mrs. Muir, the efficient nurse, are both out of service on account of illness.

The year brought almost no changes to the Northwestern Christian Home, Walla Walla, Washington. It closed the year as it opened, with 16 guests, all the same people. There have been no deaths in the Home for almost two years.

The Home raised its own vegetables, which, together with the cows and chickens, enabled it to keep within the budget allowance.

In May, 1927, the California Christian Home was moved from Long Beach to its beautiful new buildings in San Gabriel. At that time it had a family of 14; then, before the close of the year, June 30, the number was more than doubled, there being in the Home July 1, 1927, a total of 32. During the year, 6 men and 16 women were received. During this time, 1 man and 2 women were lost by death and 1 otherwise, leaving the number in the Home June 30, 1928, 7 men and 43 women, a total of 50.

The Home was well remembered, especially at Christmas time, with large numbers of donations; probably \$500 would be the valuation of these gifts. Ministers, doctors, barbers and a host of good women aided in many ways, all of which helped much in keeping down the cash expenditures for support.

At the beginning of the year, July 1, 1927, the family at the Emily E. Flinn Home, Marion, Indiana, numbered 18. Nine were admitted and 4 dismissed during the year, leaving 23 in residence at the close of the year.

The oldest member of the family is 95 years old. Guests in this Home represent 5 states and several foreign countries.

The estimated value of donations was about \$400.

On July 1, 1927, there were 56 guests in the Florida Christian Home, Jacksonville, Florida, 13 men and 43 women. During the year, 11 were received, making a total of 67. Seven passed to their reward during the year. Sixty remained in the Home July 1, 1928.

The Valparaiso Christian Hospital, Valparaiso, Indiana, enjoyed another year of unusually successful work. On July 1, 1927, there were 13 patients on the hos-

pital registry. The records show that 361 were admitted during the year. This number is an increase of 8 over the previous year.

Five trained nurses were employed. The estimated cash cost of charity work done by the hospital during the year totals \$1,600. The hospital was the recipient of approximately \$75 in gifts of cash during the year.

MISSIONARY ORGANIZATIONS

This department was established by the executive committee as a department of the educational division on July 1, 1927. As the work now carried on in this department was formerly carried in the promotional division and in the department of missionary education, it was necessary through the year for the department gradually to define its field of service.

In order to give full consideration to plans and methods of work a conference was called in Springfield, Illinois, in November, 1927. The conference registered a total attendance of 98, representing 35 states and Canada; also five of the national and state officers of the Negro organization were present. This was the most representative conference of the leaders in missionary organizations that has ever been held and the plans outlined for the coming three years contemplate a greatly enlarged program.

Since February, a state bulletin has been published, carrying helpful suggestions and news items of special interest. Fifteen states used the state bulletin to print on one side the state plans and news items, and have thus substituted it for their former state papers.

The total number of missionary organizations, 5,209, June 30, 1928, with a membership of 162,997, gave for the missionary work through the United Christian Missionary Society \$617,998.66. There was a gain of 54 organizations and a loss of \$5,448.21 in offerings.

RELIGIOUS EDUCATION

It is the policy of the society to extend the work of the department of religious education to render a continuous and effective service to every local church. This service is made possible chiefly through state or regional units provided with adequate leadership and office facilities. Thus the developing program of religious education is indigenous to the states and regions, and yet essentially unified throughout the brotherhood by the relationship which these state and regional workers sustain through their headquarters' workers to the United Society.

Three workers were called into the service during the year: Miss Josephine Walker rendered part-time service in several states. Percy Thomas was called to succeed M. E. Sadler in the Chesapeake Area and Miss Bessie Chandler, after a year of special training at Southern Christian Institute, succeeded Miss Deetsy Blackburn as elementary superintendent among the Negro churches.

A deserved promotion was made and at the same time a needed vacancy was filled

when Miss Florence P. Carmichael, after a year of special study at Northwestern University, was called from her service in the central regional district to become elementary superintendent in the headquarters staff.

Each year our colleges and universities are graduating young people trained in religious education and the department seeks to help locate these as directors or special workers in churches where a demand for such service exists or may be created. More than 50 churches are now being served by directors of religious education and there are probably more than 75 other leaders with major time given to religious education.

The young people's summer conference movement once again gave evidence of its increasing effectiveness and popularity by a large increase in enrollment and number of conferences held. Eleven new conferences were planned for the summer of 1928, bringing the total on this continent up to 45. This is a phenomenal growth in the conference movement's 9 years of history.

In addition to the ever-increasing interest in this form of leadership training for youth in the homeland, several like experiments have been inspired abroad by those under whose observation this work has come. Among these is a conference for youth in the Hawaiian Islands, to which Edgar Lloyd Smith, of California went as an official advisor.

The second Youth Convention of Disciples of Christ was held at Columbus, Ohio, April 19-22, paralleling the International Convention.

The work at state universities is divided into two distinct groups: (1) *Bible Chairs*, at the Universities of Michigan, Kansas, Virginia and Texas, (2) *Student Pastors*, at Purdue, University of Washington, University of Missouri and University of California.

For the first time a complete, constructive and educationally sound program of adult religious education was outlined and made available for the churches. The program is organized under three heads: cooperative worship, cooperative thinking and cooperative service. It embodies the suggestions of hundreds of workers from all sections and all types of churches.

In addition to the usual financial aid of the Christian Board of Publication, they have made available two-thirds of the time of Harry C. Munro as superintendent of leadership training, and have assisted in other substantial ways in the support of this work. A trained local church leadership lies at the heart of the whole program of religious education.

There were 3,528 Bible schools that contributed \$429,424.39 to the general fund of the society and \$2,473.53 to special funds under the administration of the society, a total of \$431,897.92 from the Bible schools.

From 671 Christian Endeavor societies there came \$16,887.44 to the general fund and \$249.28 to special funds, a total of \$17,136.72.

This makes a grand total of \$449,034.64 from these two sources—Bible schools and Christian Endeavor societies.

There were 89 Bible schools that became members of the THOUSAND DOLLAR CLUB by contributing \$1,000 or more each during the year. Union Avenue, St. Louis, again led the brotherhood with a total gift from the Bible school of \$5,702.44.

There were 22 Christian Endeavor societies that made offerings of \$100 or more each, First Church, Fresno, California, leading all Christian Endeavor societies with a total of \$645.00.

MISSIONARY EDUCATION

The missionary educational program was carried on in three major ways during the year: through study, projects (educational and service), and reading.

Increasing emphasis was placed upon leadership training, and sixteen courses in Missionary Materials and Methods were taught in standard schools of methods by members of the department and one other accredited teacher. To July 1, there were 14 enrollments in the correspondence course on Missionary Materials and Methods.

Mrs. Josephine M. Stearns, a member of the department of missionary education since the organization of the United Society, was relieved of detailed responsibility in the department at the end of the missionary year. Mrs. Stearns' services for extensive field appointments were more in demand than it was possible for her to give, owing to those responsibilities. Therefore, Mrs. Stearns will be a special field representative of the society at large with the beginning of the new year.

On July 1, 1928, Miss Grace McGavran entered into a permanent relationship with the department as superintendent of library, research and projects. During the year, valuable assistance was given by Miss Edith Eberle, formerly a missionary in the Philippines. Beginning with July 1, Miss Eberle is with the department regularly in half-time service in charge of Materials and Methods.

THE MINISTRY

Cheer and comfort were given to the 381 homes on the ministerial relief roll. The benefits paid total \$99,517.33.

There was paid in dues in the pension system a total of \$33,229.40. The interest earnings were almost the same, \$32,141.47. There is now \$486,286.37 in the fund. The claims numbered 53 and the amount of benefits paid was \$11,172.96. The cash surrender payments were considerably less, \$2,057.10, as against \$3,929.50 for the year before. The total enrolled in the pension system from the beginning, January 1, 1919, is 880. The pension system was closed to membership June 30, 1928, in preparation for the new pension fund.

The Robert H. Stockton Fund amounts to \$402,034.09. The income last year was \$24,042.74. This fund made it possible to complete the relief payments for the year and enabled the Commission on the

Ministry to complete its studies and recommendations.

The reorganization of the Board of Ministerial Relief went into effect July 1, 1928, its name being changed to "The Pension Fund of Disciples of Christ," and having fifteen trustees.

The plans for the preparation of the campaign will begin in the fall of 1928. The first step will be the enrollment of ministers and churches for membership. A membership of 2500 will be required by the actuary, George A. Huggins, before the financial campaign is begun in October, 1929. The Pension Fund will begin to operate January 1, 1931.

HOME MISSIONS

At the urgent invitation of the churches of New Zealand and Australia, the executive committee of the United Society gave consent for the secretary of evangelism to visit these two countries to hold a series of evangelistic conferences. The trip was made without expense to the society. During this visit he traveled 22,000 miles, making 95 addresses in 52 days, and holding 7 conferences in 7 state capitals.

A special fund of \$15,000 was made available to the home department of the United Society from the American Christian Missionary Society for evangelistic work for the year. Ten men are supported from this fund and splendid results achieved.

At the beginning of the year, the executive committee proposed to the Disciples in New York City and vicinity that it would make available for a new building at Disciples Community House, a fund of approximately \$150,000, provided New York City would give a similar amount for this enterprise. During the year, the forces were organized to put on this campaign.

In addition to Mr. Matejka's services in the Newark, New Jersey, church work, he continued a wandering pastorate, which took in Bayonne, N. J., Elizabeth, N. J., New York City and Yonkers, N. Y. This group contributed about \$150 to the United Society and \$40 to state missions during the year.

The year in the Plymouth, Pennsylvania, church saw a strong beginning in new activities for boys, girls and young people, not only of the church, but also of the community.

An outstanding feature of the work is the community library, entirely self-supporting, conducted by and in the church. A week-day school was conducted through the winter months with an average attendance of 47, and was entirely self-supporting.

The week-day classes in religious education at Allison and Alicia, Penn., showed steady growth. Mr. Aldrich and Miss Ross used school hours for regular religious education. This experiment met with great success in Mather. Mr. Manley and Miss Beckett spent their energies on the new building at Republic, which will be dedicated very soon. A fund of \$2,000

from the Golden Jubilee helped to make this church possible.

A new and vitalizing woman's missionary society was organized in Broadway Church, Cleveland, Ohio, during the past winter. The summer activities were greatly aided by the gift of a camp site by A. B. Ebbel, a member of the church. Gifts by friends of Broadway enabled the church to build two excellent buildings.

Miss Ione Manrose, of Holton, Kansas, came to the work in June, 1927, as director of religious education and community worker. Frank Hopper, who was associated in the work the past year, resigned July 1 in order to attend Chicago University.

Miss Aleene Oakley had charge of the European immigrant work in Chicago, centering it in the neighborhood of the Jackson Boulevard Church. Their fine, large educational building is well suited to a full week-day and Sunday religious education program. The year started with the daily vacation Bible school in the summer of 1927, in which were enrolled children from 15 nations. The variety of clubs provided for every interest and age, and the membership averaged from 12 to 30.

Evariste Hebert has preached the gospel and established churches among the French speaking people of Louisiana for more than 12 years. He has trained John Newman as his assistant. The building of the church at Mamou, in a difficult and needy community, was one of the outstanding achievements of Mr. Newman's work this year. A substantial building was erected entirely by the local congregation. Mr. Hebert gave his time to preaching and to opening up new communities.

Miss Ann Zigler devoted herself to the needs of the women and young people, and centered her work around Jennings, Grand Lake and Roberts Cove. During the year she gave much attention to grading and standardizing the Sunday schools in these places. She also organized junior, intermediate and senior Christian Endeavor societies in the various churches.

Trying to meet a long felt need, a night school was established in Jennings in the Sunday school rooms of the American Christian Church. The use of a local school building was later secured. Interest was good from the start. The attendance increased to about 30. Classes were held two nights a week, and some of the leading citizens of Jennings assisted in the teaching.

Mr. and Mrs. E. T. Cornelius have completed their first year in the Mexican Christian Mission, San Antonio, Texas. For administrative purposes, the work is divided into institutional and evangelistic. The institutional work centers particularly around the Mexican Christian Institute in San Antonio, although a small but effective work is done by our pastor and his wife in McAllen.

Three physicians ministered in the clinic regularly twice a week, although a total of six served at some period during the year. The day nursery served 85 differ-

ent children during the year, representing 45 families.

The daily vacation Bible school enrolled 146, which is about as large as could be well cared for.

The evangelistic department was very active. Two new congregations were organized, San Benito and McAllen.

During the year an effort was made to get permission to build a church for the Japanese in Berkeley, California, but race prejudice was so pronounced that the city council refused the permit, and the work suffered from an inadequate church home. Yet in the face of this humiliation, the Japanese friends have been most faithful. N. Oda was the pastor, and five were added to the membership during the year.

The Sunday school at San Bernardino enrolled 50 and averaged almost that in attendance.

From Imperial Valley came the news that Mr. Kokubun and his wife had the joy of seeing every Japanese family Christian in their home city of Calexico. Eight years ago when they went there it was frequently impossible to find any who responded to the Christian appeal.

The Los Angeles work is hampered by over-crowded conditions. The teachers, Miss Polly Dye and Mrs. Vickland, taught 77 children in the kindergarten, had 80 in the health clinic, where Dr. Marjorie Burnham gave her services, met more than 200 mothers in special meetings, and made 170 contacts in home visitations.

The pastor, K. Unoura, had a busy year. He was president of the Japanese Federation of Churches and was active in preparing for the World's Sunday School Convention meeting in Los Angeles, July 11-18, 1928. The Japanese young people had a prominent part on the programs. Mr. Unoura baptized five during the year. Miss Hazel Harker was busy with the young people's work. Beginning July 1, 1927, Miss Lily Satow joined in this work. She is the first of the American born Japanese to join our staff.

Miss Clara Crosno has been at work in Rocky Ford, Colorado, for four years, and the interest has grown. During the year, Mr. Unoura made two visits to this field for evangelistic meetings. Nine of these Japanese friends were led to Christ.

Mr. and Mrs. E. E. Francis have rendered splendid service in superintending the work at Yakima Indian Christian Mission, Washington. The boys' and girls' dormitories were filled to capacity throughout the year, and numbers of applicants were refused admission. As usual, there were baptisms from the student group. Some of the older boys were requested to preach in White Swan Methodist Church during the absence of the pastor, and were favorably received.

Negro Work

The enrollment was 228 at Southern Christian Institute, Edwards, Mississippi. This is an accredited junior college under the laws of the state of Mississippi. The school is excellently housed in the new Missouri Jubilee academic building.

The enrollment at Jarvis Christian College, Hawkins, Texas, was 215. This school is accredited under the Texas State Department of Education as "A" class.

The new Jubilee dormitory for girls will be opened with the new session. A station was erected in front of the campus by the Texas and Pacific Railroad, making Jarvis a regular stop for trains on this route.

A small enrollment at Piedmont Christian Institute, Martinsville, Virginia, was due to the discontinuance of the grade work. The high school had a larger enrollment than in years.

Under the direction of the joint executive committee, William Alphin continued as general worker of the Negro churches, doing both promotional and evangelistic work. Mrs. Rosa Brown Grubbs, as general worker for missionary organizations, advanced the work among the Negro women.

Evangelists and pastors reported 193 baptisms, 245 added by letter and statement; and they raised \$18,979.33 on the field. Many of these churches are now ready to build or buy church houses, and most of them will soon be independent.

The social service work being done among colored people by the society centers in Flanner House at Indianapolis where in addition to the daily efforts of a staff of fourteen persons, the departmental heads being trained workers, many different organizations were carried.

The enrollment at Livingston Academy, Livingston, Tennessee, was 564. There were 17 teachers. This is an accredited "A" class school, under the State Department of Tennessee.

The enrollment was 162 at Hazel Green Academy, Hazel Green, Kentucky. This is an accredited "B" class school under the State Department of Education.

The school lost President and Mrs. McGarvey this year. H. A. Stovall of Jackson, Miss., who has been with the Livingston faculty, will take the principalship in the fall.

The United Christian Missionary Society, through the department of home missions, cooperates with the Home Missions Council and the Council of Women for Home Missions, in interdenominational activities. The head of the department is one of the vice-presidents, and a member of the executive committee. The other secretaries have membership on important commissions. In this way, helpful fellowship with other Protestant bodies in the task of Christianizing America is maintained.

FOREIGN MISSIONS

Fields of Work

Africa (Belgian Congo), China, India, Jamaica, Japan, Mexico, Philippines, Porto Rico, South America (Argentina and Paraguay) and Tibet. (The missionaries of the society were listed by fields in March WORLD CALL.)

Results on the Fields

The total number of baptisms for the year was 5,800, as against 5,384 last year,

a gain of 416. In Africa, there were 4,201 additions; China, 22; India, 144; Jamaica, 261; Japan, 163; Mexico, 146; Philippine Islands, 671; Porto Rico, 168; South America, 24. The total church membership on the ten fields was 37,063, a loss of 618. The Bible school enrollment was 18,141, and 15,621 were under instruction in the 512 mission schools. The 15 hospitals and 21 dispensaries gave 349,577 treatments. The contributions and fees on the field which have been put into the work in addition to the appropriations from the homeland were \$302,679.79.

In China, because of war conditions in much of our mission area, the last year and a half was very trying. There were losses to the church membership through the dispersion of the people, the suffering and the persecution. On the other hand the church groups were kept intact in most places and there was a growth in spiritual development. Many passed through perilous days and remained faithful and heroic. A real Chinese church of Christ is developing in these difficult days.

Building Construcion

During the year, the Girls' Home was built in Aguascalientes, Mexico. This building was erected with Golden Jubilee money and cost, with its equipment, \$22,000.00.

A splendid residence was purchased in San Luis Potosi. This residence, together with the exceedingly large lot, is admirably adapted for the Boys' School, which will balance the educational program in San Luis. This property was also purchased with Golden Jubilee money, at a cost of \$10,000.

The beginning was made on the permanent building for Wema, Africa. The industrial building, which serves as a workshop from which to carry on the other building projects, was the first permanent building to be erected. The brickkiln was built and the building program is a major item for Wema during the coming year.

A fine new church building was completed at Akita, Japan; also a good home for Mr. McCall and his family. At Fukushima, a church building was erected.

In Loaog, Philippine Islands, land was secured for a new church building. In four other cities in the Ilocano country, new church houses were built during the past year.

The College of Missions

During the year, the teaching functions of the College of Missions at Indianapolis were suspended and the students in preparation for missionary service were largely in attendance at the Kennedy School of Missions, Hartford, Connecticut. The year's arrangement proved very satisfactory, and in May, 1928, the executive committee took action to affiliate for three years with the school at Hartford. C. T. Paul continues as president of the College of Missions, and Professor C. H. Hamilton, formerly of the University of Nanking, will be asso-

ciated with him. Hartford has a fine group of new buildings, and equipment unexcelled by any similar institution. Our own College of Missions will maintain its identity in the affiliation, grant its own degrees and keep the group consciousness of our students.

Africa (Congo Belge)

Boleenge

The local evangelistic work was almost entirely in the hands of the natives. There were 1,438 baptisms and over 44,000 francs were given for evangelistic and benevolent work. Advances were made in self-support and in definitely supporting evangelists in other fields, especially the Ubangi.

Medical treatments reached a total of 30,586, an average of 98 daily, excluding Sundays. Neosalvarsan injections for tropical yaws were 6,876. Twenty-two medical assistants were in training.

Coquilhatville

Services were held regularly, often in two languages as well as at two places. A native evangelist did good work in the native village of about 4,000 population.

Dental work was done by one of the missionaries for many officials and commercial agents, and for the missionaries. There is no other dentist in this whole section of Africa. Local buying for the missionaries of the several stations is a large part of the work at this place.

Lotumbe

There were 225 evangelists who won 1,700 converts. Christians are to be found in hundreds of villages and some of these are over two weeks' travel from the station.

Lotumbe looked after the health of many of our people from about Longa to Monkoto—a distance of about 250 miles on the Momboyo River. Many others came from inland with all sorts of diseases. The completion of a part of the hospital caused much rejoicing.

Moniecka

The total baptisms, 295, brought the church membership to 1,796. In the villages, 47 evangelists and 46 teachers were maintained.

Some progress has been made in treating sleeping sickness cases. Five hundred eighty-two treatments were given to 87 people. Two thousand seven injections of neosalvarsan were given for tropical yaws.

Wema

The seventeen evangelists at this station are all too few for the demands of this new field.

The school of 100 boys and young men was under the supervision of the missionaries as was a school of girls and young women with an average attendance of 30. The warlike state about Wema, with now and then a casualty, gives variety. Faith in our medicines has been shown from the beginning of the work. Treatments numbered 6,117, besides 256 injections of neosalvarsan.

Mondombe

Medical service at this station was in the hands of native assistants during most of the year. Five thousand treatments were given during the year.

General Work

The S. S. Oregon has kept up her usual inter-station service of carrying evangelists, other passengers and supplies, under the supervision of Captain John and his Christian crew. The "Nsang 'ea 'Ndoci"—(Good News)—continues its good influence all through the equatorial district. The S. S. Oregon is the only boat in Congo that has for its captain a native ordained minister. The two steam launches, the Missouri and the Illinois, were used in evangelistic and emergency medical trips, and rendered great service in saving the previous long canoe trips.

The engineering shop was run throughout the year largely by the native superintendent. By its service the three boats and motor launch were kept in repair and three new small steel boats were set up.

A manual training department is maintained under a capable native superintendent, and the useful furniture made is in great demand.

Advancement can be reported by the press department, housed in the Frank Battson Memorial Building. A new two-revolution cylinder press has been added, 300 pounds of new type, and 40 cases, with a two-horse power electric motor to be installed. New equipment was paid for from receipts earned by this department. There were 2,293,492 pages of literature for natives printed and 37,742 books bound.

China

Chuchow

Chuchow was the center for a great deal of the most severe fighting. In spite of this condition, the work was carried on and the girls' school and hospital were run by Chinese leaders who are working hand in hand with the church and the mission.

Luchowfu

Luchowfu is our largest, best equipped and most adequately manned station. It was the center of fierce fighting, and thousands of armed bandits robbed and pillaged the people. The hospital was crowded with wounded soldiers, and those surly troops were won and became warm friends of the Christian hospital, and raised a fund to erect a memorial tablet upon which was inscribed their expression of thanks.

The direct work of the church in the city and district went forward. The Chinese pastors, evangelists and Bible women carried on in spite of bandits, looting, war and disease.

Nanking

All our missionaries had to leave this city, several making narrow escapes with their lives. For a time our work was at a standstill, but as soon as the ultra-

Communist troops were under a semblance of control, our workers and Christians made plans for carrying on in the absence of the missionaries. The Christian Girls' School, the South Gate Woman's School and evangelistic work have not closed, but are growing in power and influence. The Drum Tower Church and the South Gate evangelistic work, although the buildings were occupied by troops, held their meetings for worship, preaching and Bible study regularly.

The church and school at Hsia Kwan, which was conducted entirely by the Chinese, suffered much damage.

Nantungchow

This city and district were not interfered with to any extent by the war. Although our missionaries all left as a precautionary measure and the schools and hospital were closed, no damage was done and the Chinese pastor and his assistants, carried on the work without any great molestation from the troops or the people. Several months ago Dr. and Mrs. Hagman, Miss Ely and a substitute nurse returned to the city and the hospital was opened.

Wuhu

Our missionaries had to leave Wuhu, and all the schools were closed. Being on the Yangtse River, the city was a hotbed of Communist lawlessness for a time. Gradually our boys' and girls' day schools were opened and the Christians met often privately for worship, Pastor Cheo wielded a great influence, not only among our own constituency, but on the life of the whole city in this time of great crisis.

Cooperative Work

Ginling College for women and the University of Nanking carried on under Chinese leadership in face of terrible odds with interruptions. Perhaps no phase of Christian work has done more to demonstrate the worth-whileness of Christianity than these institutions for higher learning. In Ginling, several of the American women on the staff, including Miss Vautrin and Miss Treudley, remained, but the university has been staffed entirely by Chinese teachers. The university hospital was taken over by the government and controlled by it. Our missionary doctors and nurses had to leave.

India

This was a year of great trial and sorrow for the mission in India. J. G. McGavran, who acted as secretary-treasurer of the mission pending the arrival of W. B. Alexander from furlough, completely broke in health and has not yet recovered. Misses Josepha and Stella Franklin were obliged to leave India for health reasons. At the Christmas season, C. H. Thomson, of Hatta, was accidentally drowned. He leaves a widow and five children.

In the interest of closer coordination, some funds invested in educational and medical work were diverted to other places where our work will be less scat-

tered. Our staff and funds were transferred from Maudha. Our primary schools in Harda were closed and the staff and funds were transferred to Bilaspur, to strengthen the work there. The girls and staff of the Mahoba orphanage were transferred to our other boarding schools, and the Mahoba hospital was reduced to a dispensary under the supervision of Dr. Longdon of Kulpahar. The Mahoba Church has an Indian pastor and his work continues to be supported not only by a dispensary, but also by missionary-paid evangelists and Bible women. No missionary at present resides at Mahoba. It is worked as an out-station to Kulpahar and Rath. Arrangements were completed to divert our staff and funds from educational and medical work in Bina to the strengthening of less detached work.

Jackman Memorial Hospital and Nurses Training school rendered splendid service this year. The Mungeli and Damoh hospitals, which are greatly in need of better equipment, will continue to work under heavy handicaps until the survey plans can be brought into effect.

In addition to the training given in our 31 schools with their staff of 135 teachers, the mission helped 8 young men and women of our own church through college, 24 of them through high school and, through a system of home scholarships, gave monthly aid to over 100 Christian families to make it possible for them to send their children through the primary and middle schools.

Jamaica

One of the outstanding advance steps was the starting in June of *The Christian Messenger*, a monthly paper for the mission.

One new day school was started at Airy Mount. This is a school held in our church building. It is three miles from the nearest school and the parents are glad to pay a small fee to have a school nearer by. The teacher is one of our Christian women and is a real help in the church work. A two-room teacher's cottage was built during the year. A new school was also started in the Flint River district, which it is hoped will be taken over as a government school in another year.

Japan

During the year there were 163 baptisms among our 21 organized churches which now have a total membership of 1865. There are 21 Japanese evangelists and 10 Bible women. The Sunday school enrollment was 2,310, and the day school enrollment 2,082. There are 80 teachers employed in our schools and kindergartens.

Tamade Church, Osaka, is deeply interested in attaining self-support and securing its own church building. The work at Christy Institute went forward with good progress, an outstanding feature being the completion and dedication of the new building. The money for this was secured entirely from local sources.

Tennoji Kindergarten is self-supporting. Kizukawa Kindergarten is the only Christian service to small children in all the great factory district.

The woman's societies of all our Tokyo churches hold a yearly union evangelistic meeting. The East Tokyo Institute proved very popular.

There were 9 students in our group in the Bible College, which is conducted in cooperation with three other bodies. R. D. McCoy was the faculty representative. Our students all take part in the work of our Tokyo churches and Sunday schools.

The Middle School had a capacity enrollment of 204 boys, 17 baptized during this year.

There were 23 graduates of the Mary Rioch Kindergarten. Takinogawa Kindergarten graduated 43 in March, but a sufficient number of new pupils entered to give an enrollment of 80 for the new year. This kindergarten is self-supporting.

The Margaret K. Long Girls' School, Tokyo, now finishing its twenty-third year, turns away more students than it receives, owing to lack of accommodations. In March a class of 46 girls was graduated. Forty girls and 3 teachers were baptized. The entire enrollment, 355, belongs to a flourishing Y. W. C. A.

Forty-one were added by baptism in our 4 churches of Fukushima, 11 more than were added the previous year.

The beautiful new Akita Church building was completed just at the end of the year.

Honjo Church is looking forward to a new building and makes monthly offerings to that end.

Mexico

There were 16 missionaries and 37 Mexican workers in the states of Aguascalientes, San Luis Potosi and Zacatecas, who served 2 stations and 11 out-stations. There were four forms of regular work, all leading to evangelism.

Nine consecrated Mexican evangelists and 2 other fine young men in preparation for the ministry serve the 5 organized churches and the 11 other places where regular services are held. The Jubilee church in Aguascalientes was completed and dedicated during the year.

There were 146 baptisms. The larger churches are working toward self-support and San Luis Potosi had a large number of tithers.

Colegio Morelos, in Aguascalientes, had a total enrollment of 329. There were 7 graduates from the five-year Normal School.

Colegio Ingles, in San Luis Potosi, enrolled 385 students, the largest number in the history of the school. The preparatory school was reorganized and government recognition secured.

We continue to cooperate with the Union Theological Seminary in Mexico City. We have representatives on all the committees on cooperation. This year Moody Edwards went to Mexico City to take charge of the Union Press.

which publishes an evangelical paper for Mexico and conducts a bookstore.

Philippine Islands

Manila

Miss Edith Noffsinger had the direction of the evangelistic work, ably assisted by Mr. and Mrs. A. R. Huber. The emphasis was placed upon developing the spiritual life of the membership. E. K. Higdon was the acting president of the Union Theological Seminary, which includes the work of the high school, the Seminary proper and graduate student work. Mrs. Higdon continued as the head of the department of Church History.

The capacity of the Mary Chiles Hospital was taxed to the limit many times during the year.

Vigan

There were 18 organized churches and 11 unorganized groups of believers. In the Bible Chair work in Vigan, there were 13 students who completed courses offered. In Bangued there were 31. A normal institute was held in April for teachers who were willing to conduct daily vacation Bible schools. Later 7 schools were conducted.

Important improvements were made on the hospital building, and some new equipment added. There were 11,247 treatments.

Laoag

There were 23 churches in the district and several semi-organized groups of believers. There were 8 full time preachers, 6 student preachers and 5 Bible women working regularly. One church was self-supporting, one preacher was supported by the native convention and one in the mountain district by the Apayao Missionary Society. A fine site was purchased for the new Laoag Church. Three new chapels were completed or are under construction. The most promising piece of work was the organization of the Apayao Missionary Society and the sending of the first permanent worker among the mountain people. In all there were 187 baptisms in the Laoag district.

The Girls' Christian Training School, under the direction of Miss Adamson, enrolled 15 students and 3 were graduated in November.

There were 563 in-patients admitted to the hospital and 17,900 treatments.

Porto Rico

The reports of the churches showed 168 baptisms, a net gain of 88. The total membership is 1,291. There were 27 churches with 18 Porto Rican pastors and 4 women workers. The 31 Bible schools reported an average attendance of 1,508. There were 348 subscribers to the evangelical religious paper, *Puerto Rico Evangelico*.

The total offerings were \$5,735.88, as against \$4,586.08 the previous year. One hundred three services were held regularly each week, with an average total attendance of 3,781.

The mission cooperates in the Union Press and Bookstore at Ponce, and in

the Union Evangelical Seminary at Rio Piedras, where C. Manly Morton is a member of the faculty.

South America

Buenos Aires

The three churches at Belgrano, Colegiales and La Paternal had a total membership of 126. There was a gain of 22. In the four Sunday schools there was a total enrollment of 248. The total offerings for all purposes amounted to \$1,838.48, an average per member of \$14.59. Of the total amount spent for evangelistic work, the church on the field gave 16%.

Colegio Americano e Instituto Comercial Ward had an enrollment of 256.

The Instituto Modelo de Obreras Cristianas is a Bible training school for young women. Eight boarding students and three day students completed their respective courses. The students did practical work in the Buenos Aires churches, and visitations were made to some of the government social institutions. A six-weeks' summer session was held.

Five students were enrolled in the Union Theological Seminary. The Waldensians have expressed a desire to participate in this institution.

The Union Bookstore, La Aurora, moved to permanent quarters beside the American Church. The cooperating organizations are the Methodist Episcopal Church, The Disciples of Christ, the Scotch Presbyterians, the Y. W. C. A. and the Religious Tract Society of London. A number of individuals also help.

Asuncion

Colegio Internacional was opened March, 1920. It is a boarding and day school of primary and secondary instruction for both boys and girls. It draws pupils from all parts of the republic, and from Northern Argentina. The total enrollment was 146.

The beautiful and commodious Allen-Stone Building will be ready for use when the school opens in March. The foundation for the Mary A. Lyons Hall was started May 6. Work has gone steadily forward on this building.

Tibet

The year was a time of testing and change. Lawlessness, rebellion and banditry prevailed in this country, which made money and supplies hard to get.

The church membership remained the same—67. The total attendance for all services for each week averaged 270. The work is now in its second general stage—that in which the people are no longer afraid of the foreigner and his religion. In Buddhist countries, such as Tibet, this stage is a long one and results are slow. The new chapel was used for the first time on Christmas day, and was filled to overflowing.

The school was reorganized and registered with the government, according to the new regulations. It had an enrollment of 75, including 54 orphans.

It is interesting to note the rapid decline in the relapsing fever epidemic from

311 cases in 1925 to 159 cases in 1926, and from that number to only 21 in 1927.

At the end of the year there were 64 children in the orphanage, 25 boys and 39 girls. There were four deaths, three girls and one boy. All the children who are old enough, help raise the gardens. The three older girls made nearly 200 garments for the orphans, also knit socks for the smaller children, and helped the middle-sized girls make sweaters for them. The three boys who are at school at Yachow, in West China, are doing good work.

CHURCH ERECTION

Amount in funds of Board of Church Extension and Department of Church Erection July 1, 1927-----	\$2,510,682.06
Amount in these funds July 30, 1928 -----	\$2,607,976.85
Increase of the funds for the year-----	\$97,294.79
Number of loans outstanding	439
Amount returned on principal	\$349,518.00
Amount paid on interest----	\$124,341.26
Total received on principal and interest -----	473,859.26
Average principal and interest collections per month ----	\$39,488.27
Number of churches paying off loans in full-----	47
Number of churches receiving loans -----	43
Amount of loans closed-----	\$355,650.00
Average loan -----	\$8,271.00
Value of properties created-----	\$1,066,950.00
Number of churches promised loans but not closed-----	58
Amount of loans promised but not closed-----	\$595,800.00
Value of church properties in prospect through these loans -----	\$1,787,400.00

Fund Statement From Beginning to June 30, 1928

Total amount in church extension and church erection funds -----	\$2,607,976.85
Total amount returned on loans from beginning-----	\$4,430,374.31
Total amount of interest rec'd from beginning -----	\$1,491,577.15
Total amount received on loans and interest-----	\$5,921,951.46
Number of loans made to help build churches -----	2,594
Total amount of money loaned from beginning -----	\$6,788,777.00
Estimated value of properties created by aid of loans, about	\$21,000,000.00
Number of loans that have been paid in full-----	2,155
Number of loans outstanding	439

Bureau of Architecture

The bureau of architecture is maintained jointly by the department of church erection and the department of religious education. During the year the advisory architect, A. F. Wickes, has been called upon to advise with 147 churches through correspondence and to confer with building committees in 21 churches.

Board of Church Extension Funds

Jasper, Alabama-----	\$16,000.00
Denver, Colorado, University Church-----	3,000.00
Fort Lauderdale, Florida-----	15,000.00
Jacksonville, Florida, Edgewood Ave.-----	12,000.00
Griffin, Georgia-----	11,000.00
Murphysboro, Illinois-----	10,000.00
Nashville, Indiana-----	1,750.00
Rockwell City, Iowa-----	3,000.00
Lansing, Michigan-----	14,500.00
Muskegon, Michigan-----	22,500.00
Minneapolis, Minnesota, Lake Harriet Church, third loan-----	8,600.00
St. Louis, Missouri, Northwest Church-----	7,500.00
Las Vegas, New Mexico, third loan-----	1,000.00
Brooklyn, New York, Ridgewood Church, third loan-----	20,000.00
Medford, Oklahoma-----	3,000.00
Tulsa, Oklahoma, Second Church, Colored-----	750.00
Central City, Pennsylvania-----	3,000.00
Kingston, Pennsylvania-----	12,000.00
Winner, South Dakota-----	1,500.00
Alamo, Tennessee-----	5,000.00
Memphis, Tennessee, East End Church-----	20,000.00
Midway, rural church near Livingston, Tennessee-----	2,000.00
Fort Worth, Texas, Morning-side Church-----	3,500.00
Galveston, Texas-----	15,000.00
Richland Springs, Texas-----	3,500.00
Beaver Dam, Virginia-----	4,000.00
Beech Bottom, West Virginia, second loan-----	5,000.00
Cameron, West Virginia-----	35,000.00
Cheyenne, Wyoming, First Church-----	15,000.00
Total, 29 loans-----	\$274,100.00

(U. C. M. S.) Church Erection Funds

Trumann, Arkansas-----	\$2,000.00
Hamilton, Illinois-----	9,000.00
Monticello, Illinois-----	1,500.00
Danville, Kentucky-----	3,000.00
Ravenna, Kentucky-----	7,500.00
Meridian, Mississippi-----	21,000.00
New Hampton, Missouri-----	1,800.00
Weeping Water, Nebraska-----	6,000.00
Rosemary, North Carolina-----	8,000.00
Vernonia, Oregon-----	1,750.00
Sparta, Tennessee-----	8,500.00
Edinburg, Texas-----	5,000.00
Nacogdoches, Texas-----	4,500.00
Tioga, Texas, second loan-----	2,000.00
Total 14 loans-----	\$81,550.00
Grand Total, 43 loans-----	\$355,650.00

Treasury

Receipts

Cash on hand, July 1, 1927-----	\$ 72,276.4
Receipts of the year—churches, Sunday schools, woman's missionary societies, etc. (Items in August WORLD CALL)-----	\$2,507,416.38
Old Societies—Permanent fund interest, etc.-----	
American Christian Missionary Society-----	\$ 36,532.78
Christian Woman's Board of Missions-----	36,342.61
National Benevolent Association-----	110,786.56
Board of Church Extension-----	17,920.15
Foreign Christian Missionary Society-----	12,790.82
Board of Ministerial Relief-----	32,618.91
	\$ 246,991.83
Church Erection loans returned-----	\$2,754,408.2
Investments returned-----	19,130.6
Borrowed on our notes-----	82,700.0
Deposits by missionaries-----	581,500.0
Revolving travel fund returned-----	113,565.4
Trustee for new building-----	618.6
Miscellaneous-----	33,675.5
	51,793.6
	\$3,709,668.4

Payments of the Year

Foreign-----	\$1,133,964.95
Home-----	361,903.26
Church Erection-----	21,379.09
Ministry-----	115,283.61
Benevolence-----	418,768.71
Religious Education-----	136,028.98
Missionary Education-----	12,264.98
Missionary Organizations-----	92,534.59
Promotion-----	137,873.13
Service-----	151,358.69
WORLD CALL-----	59,760.98
Survey-----	10,508.55
General-----	91,039.97
Cooperating State Organizations-----	83,818.32
	\$2,826,487.81

Disbursements

Investments-----	216,651.5
Church erection loans-----	85,050.0
Payment of our notes-----	405,000.0
Return of deposits to missionaries-----	93,079.4
Revolving travel fund-----	1,210.0
Books, etc., for sale (special revolving fund)-----	48,840.3
To trustee for new building-----	27,640.9
Miscellaneous-----	4,400.2
Cash on hand, June 30, 1928-----	1,308.1
	\$3,709,668.4

U. C. M. S. and Six Old Boards

Assets:	
Property-----	\$5,923,525.12
Securities, cash, etc.-----	5,518,970.97
Church loans-----	2,711,023.91
Miscellaneous-----	77,539.09
	\$14,231,059.0
Direct liabilities, June 30, 1928-----	741,452.9
Net surplus over direct liabilities, June 30, 1928-----	\$13,489,606.1
Net surplus over direct liabilities, June 30, 1927-----	12,486,599.8
Contingent Liabilities:	
Annuity funds-----	\$2,718,189.50
Special funds-----	713,029.90
Pension funds-----	486,286.37
Trust funds-----	102,421.78
	\$ 4,019,927.6
Net surplus over direct and contingent liabilities-----	\$ 9,469,678.5
Permanent Funds:	
American Christian Missionary Society-----	\$ 174,743.67
Board of Ministerial Relief-----	186,988.45
Christian Woman's Board of Missions-----	267,486.00
Foreign Christian Missionary Society-----	126,440.04
National Benevolent Association-----	1,393,974.57
United Christian Missionary Society-----	71,931.60
	\$2,221,564.33
Church Erection and Church Extension-----	\$2,010,006.85
(Church extension annuity included under contingent liabilities)	

PROMOTION

The month of November, 1927, was set aside as stewardship month. The society furnished over 200,000 stewardship leaflets to churches ordering them, on condition that the leaflets should be distributed to the members of the congregations.

We now have 92 sets of lantern slides illustrating every phase of the work and 18 sets of illustrated hymn slides. The slides were sent out 1,489 times last year without charge except for postage.

The work of field visitation carried out last year was the largest in the history of the society. Missionaries, secretaries, field representatives and volunteer workers visited hundreds of churches and spoke in various conventions. One hundred and fifty One-Day Conventions were held October 10-21 and November 5-18, in which 28,994 of the church leaders were reached. Beginning in January and continuing until after Easter 238 group conferences were held to inform the leaders and to enlist them in informing the churches.

During the year several of the larger churches assumed part support of stations on the foreign fields and of special pieces of work in the home field. Over nine hundred churches, organizations and individuals supported special projects. Quarterly statements were sent out and information concerning the project was sent as soon as received. Increased interest was shown in contributing to the work of the society through gifts by contract. By this plan the donor gives property to the society

as an executed gift, and the United Society issues a contract giving the donor all the receipts from the property during his lifetime.

WORLD CALL

The life of WORLD CALL is so definitely interwoven with the life of our organized brotherhood that a report of its activities apart from other phases of work is increasingly difficult to make. As the medium through which all the information of our several organizations passes, the unwritten slogan, "Not the magazine but the message" is coming to have real significance.

The year just closed was marked by a multiplicity of events recorded by the magazine which relate to the kingdom building program of the Disciples of Christ. Its 768 pages, not counting the four cover pages each month, continually unrolled a panorama that not only challenged the reader with the magnitude of our world task, but definitely enlisted him in its support. The material varied from suggestions for local missionary society meetings to the detailed report of our Columbus International Convention. In addition to the direct help it was already furnishing local church organizations, it sensed the need of more definite contact with church schools and embraced the *Missionary Quarterly*, thus adding to its pages the wealth of material formerly carried in that journal. Interdenominational gatherings were given

prominence and all major steps in international peace, racial good will and better industrial relations were recorded and their significance brought to the attention of the readers. A definite contribution of editorial service was made by the magazine during the last three months of the year in the releasing of Editor W. R. Warren for the editing of the survey volume, *Survey of Service*.

In numerous ways WORLD CALL was kept before the brotherhood during the year. The pageant, "Living Pictures," was presented in hundreds of gatherings, carrying out the policy of the magazine by featuring not so much the journal itself as its message, and the resulting canvass invariably showed marked increase of interest. The cooperation of state workers was enlisted in placing WORLD CALL on 23 convention programs, and various methods were used to keep the awakened interest alive, such as conferences, plays, pageants, banquets and original projects.

All this has resulted in a growing consciousness on the part of the brotherhood of the value of the magazine. And in spite of unfavorable financial conditions in religious circles generally, more months of the past year show a gain in subscriptions than they do even the negligible losses that inevitably occur, while the rate of renewals has maintained its high place of over seventy per cent, a splendid record for any publication in either the religious or secular field.

Board of Education Digest of Annual Report

Full Report in 1927-28 Year Book

THE Board of Education held two meetings during the last fiscal year.

The first was at headquarters in Indianapolis, Indiana, February 13 to 16, 1928. The second was in connection with the International Convention which met at Columbus, Ohio, April 17-22, 1928. The February meeting was called in lieu of the annual meeting of the board which, by constitutional enactment, meets each year in March or April at Indianapolis.

Conference of Bible Teachers

One of the important features of the February meeting was a special gathering of teachers of biblical subjects in the respective colleges. These teachers came together two days before the regular board meeting to discuss problems with which they are constantly dealing.

A permanent organization was effected with the purpose of holding meetings each year in connection with the annual meeting of the Board of Education. The officers elected were Professor Sidney M. Goddard, head of the Bible Department of Lynchburg College, as chairman; G. D. Edwards as secretary.

It is the purpose of the Board to bring together, as occasion will permit the heads of the respective departments of the va-

rious colleges to discuss their common problems and to set to work for the solving of said problems.

Affiliation of Kappa Beta

Another forward step which seems to offer a very great opportunity was the making provision for the affiliation of Kappa Beta with the Board of Education. Kappa Beta (formerly known as the Bethany Circle) is a national organization of university women whose object is as follows: "To establish and affiliate chapters at tax-supported or other institutions of higher learning which shall seek to secure and maintain a friendly relationship among student women of Disciples of Christ by social and religious activities; to make the work of the Kappa Beta Fellowship of university women of Disciples of Christ a real means of Christian influence among women by deepening interest in the church and its various departments of work; to lead every woman of this fellowship to an expression of her faith in Christ by a life of service in behalf of the cause of Christ and the Kingdom of God; to maintain as individual members a high ideal of scholarship; to strive for a broad, sympathetic interest

in human activities, and to develop a rich and gracious Christian personality."

Surveys

Another highly important piece of work was the completion of the survey of our colleges and universities under the leadership of Dr. F. W. Reeves, head of the survey staff. Most of the findings of this voluminous survey have been printed in the volume known as *Survey of Service*, of which W. R. Warren was the editor and H. O. Pritchard and O. L. Smith associate editors. However, the Board of Education is now publishing another volume entitled *College Organization and Administration, a Report Based Upon a Series of Surveys of Church Colleges*, which volume will be used in the colleges, libraries and classrooms of the nation. It is the first piece of work of its kind which any church board of education in America has accomplished, and will bring high honor to Disciples of Christ and their educational agencies.

Work at Tax-Supported Institutions

The fourth line of enlargement lay in the direction of the work at tax-supported institutions. The by-laws of the Board were modified so as to admit to affiliation

foundations for work at tax-supported institutions of whatsoever character, and the following foundations were admitted to the Board of Education:

Kansas Christian Foundation
Oklahoma Christian Foundation
Nebraska Christian Foundation

In furtherance of this work a significant resolution was passed as follows: "In keeping with recorded resolutions from time to time by this Board of Education for more adequate development of the University Department, we recommend that as soon as a suitable individual can be found and resources provided, an associate secretary be added to the department, and that we consider securing a young man recently from the seminary, and with some actual experience in a state university field."

Ministerial Training

A fifth constructive step was taken in ordering a continuance of the survey of our churches and our ministry, the purpose being to ascertain the needs of the churches with respect to ministers and their preparation, and, on the other hand, the preparation which our ministers have received—its weakness and its strength—with a view to making recommendations to the colleges. Much was accomplished along this line during the past year. When the work is completed it will be of inestimable value to all who want to know the present status in respect to our churches and ministers.

Departmental Activities

We can only touch upon the departmental activities. The Department of Endowments of the Board of Education from July 1, 1927, to June 30, 1928, engaged in the following crusades and raised the following amounts:

Kansas Christian Crusade	__\$317,801.67
Oklahoma Christian Crusade	74,248.00
National City Christian Church Crusade	996,452.47
Bethany College Crusade	147,880.00
Spokane University Crusade	177,191.08

The following figures will give the amounts raised in the various crusades since Dr. H. H. Harmon began his work in the Department of Endowments:

1924-1927	\$5,841,936.38
1927-1928	1,711,573.22
Total amount	\$7,553,509.60

Another interesting item is that more churches gave to the cause of Christian education during 1927-28 than any previous year in our history. Nearly 4,000 churches made an offering to Christian education either through the regular budget or in special gifts.

Atlantic Christian College.—During the year Atlantic Christian College completed its crusade under the leadership of the Department of Endowments of the Board of Education raising a total sum of \$312,555, which amount includes a \$100,000 gift from Mr. J. M. Hines, chairman of the Board of Trustees. The citizens of Wilson, North Carolina, have given to the

college a new campus and President Hilley and his coworkers are now engaged in the erection of new buildings and the removal of the college from its old campus to the new.

Bethany College.—One of the best years in the history of Bethany College closed June 30, 1928. The institution is now in a crusade for the raising of \$1,000,000 for endowment, scholarships, and dormitories. The crusade is being conducted by the Department of Endowments of the Board of Education.

Bible College of Missouri.—Dean Edwards and his coworkers are engaged in a unique and pioneer work at the Bible College in connection with the University of Missouri. It is unique in two respects: First, it is an attempt to solve the problem of giving religious instruction to students at tax-supported universities. Second, it is a cooperative enterprise in which other religious bodies may have part upon meeting certain requirements as to teachers and funds. It is the unanimous opinion of those who are best qualified to speak in this particular field that Dean Edwards is doing the outstanding piece of work to be found in America in the matter of giving religious instruction in connection with state universities.

Butler University.—Butler University has been moved from the old campus in Irvington to the new campus in Fairview Park. A number of buildings are already completed, amongst these are the field house and the athletic bowl. The most conspicuous building on the campus is the new Arthur Jordan Hall which really is three buildings in one and has cost approximately \$1,200,000. The present college year begins in the new buildings.

California Christian College.—This is one of our newest institutions of learning and has accomplished remarkable things in the short time in which it has been in operation. During the past year the administration building was erected and dedicated. Three of four other buildings also occupy the campus. A crusade is now in progress to add \$1,000,000 to the endowment of the institution. This crusade is being led by the Department of Endowments of the Board of Education.

Carr-Burdette College.—This is a junior college for girls located at Sherman, Texas. The year closing with June 30 was one of the best in the history of the institution. Under the presidency of W. P. King the enrollment has increased something like 300 per cent, the college has become standardized and it is gaining the affection and confidence of the people.

Christian College.—President Lee has been honored by being made president of the Association of Junior Colleges in America. Christian College is without endowment and an effort in that direction is now being made in order to make sure its perpetuity and the continuance of its great usefulness.

Cotner College.—Cotner has a remarkable number of friends but does not have sufficient resources. These resources must be forthcoming if this splendid institution is to continue to turn out the great number of Christian leaders which have been coming from its halls in the past.

Culver-Stockton College.—This institution located at Canton, Missouri, during the past year dedicated two magnificent buildings. One of these was a gymnasium and the other a dormitory for women. Under the leadership of President Wood, Culver-Stockton College is coming rapidly to the front.

Disciples Divinity House.—This institution is located in connection with the University of Chicago for the purpose of providing a home for Disciple students, and likewise giving certain courses in connection with the seminary of University of Chicago. The Divinity House has made great progress during the past year. During the year \$110,000 was paid in on the building fund for the Divinity House and the work was started. The completed building will be dedicated on October 21, 1928. Dr. W. E. Garrison resigned during the year as dean and Dr. E. S. Ames was chosen as his successor.

Drake University.—This institution, located in Des Moines has always occupied a strategic position not only in the city, but in the state of Iowa and surrounding states. In point of student attendance it has the largest of our institutions. Under the leadership of President Morehouse, Drake University has been making rapid strides forward. A crusade for endowment was completed during the past year, with E. C. Lytton as director. Drake College of the Bible, under the leadership of Dean Caldwell, is making a large place for itself in the affections of the Iowa churches.

Drury School of the Bible.—This is a Bible Chair conducted in connection with the Drury College, a high grade Christian College maintained under the auspices of the Congregational church and located at Springfield, Missouri. The professor and dean is Carl B. Swift, who is making a great record. Not only does he give Biblical instructions to the young men and young women preparing for Christian work who come from our own church to Drury College, but the institution has turned over to Professor Swift all the Biblical instruction which is offered.

Eureka College.—Eureka is one of our oldest institutions. Its immediate problem is one of maintaining a balanced budget without a deficit, which likewise is the problem of nearly every one of our colleges. President Wilson is making heroic efforts to solve this problem. A beautiful new dormitory for girls was erected and dedicated during the college year.

Hiram College.—During the past year two new buildings were added to the equipment of Hiram College; the Colton

(Continued on page 60.)

Glimpses of the Religious World

A QUARTER of a million dollars has been raised in America for the relief of the famine in China. John Earl Baker, experienced in relief administration in former China famines, is in that country investigating the need of additional funds.

The world's record to date for printing the longest serial story goes to the *New Era*, a weekly newspaper printed in Parker, South Dakota, which has been running for the past twenty-two years in installments the Holy Bible, recently completed.

On August 4, the fourteenth anniversary of the entry of Great Britain into the World War, 11,000 British ex-soldiers, with their wives, relations and friends, went to visit the scenes of their former combats in Flanders and the graves of their comrades who fell. Commenting on the trip, the *London Times* remarks editorially:

"They must have relived the days and nights, at once so vivid and so remote, when existence seemed at one moment a glorious adventure, at another a ghastly and sordid tragedy; and they must have contrasted the horrors and the glories of campaigning with the humdrum work—or worklessness—of their present life. They may even have allowed their minds to wonder why Great Britain went to war, and whether it was all worth while."

The Archbishop of Canterbury, in handing over the reins of his office to the Archbishop of York, is the first Primate of all England in modern times to resign that high office. The resignation takes effect November 12, and marks the completion of the Archbishop's twenty-fifth year of service in that capacity and his eightieth birthday, as well as the day he celebrates his golden wedding. His has been the longest occupancy of the famous Chair of St. Augustine since the Reformation days.

From funds made available by friends, Boston University School of Religious Education and Social Service distributes annually, without cost, a number of valuable educational bulletins prepared by its department of research and educational extension. The documents available for 1928 are as follows:

Athearn, Clarence R., *Ten Reasons for Federation*, 32 pages.

This bulletin is a basic study of the principles underlying cooperative church work, and a discriminating analysis of the Federal Council of Churches in America. This document is valuable as a text for group or class study.

Wright, Alfred J., *Attitudes of the Ministry Toward the Director of Religious Education*, 20 pages.

In this bulletin an experienced pastor reports the results of a careful study of

the attitude of pastors toward the growing tendency of churches to employ technically trained directors of religious education. Pastors will find this document especially helpful.

Either or both of these bulletins will be sent free upon request. Address, The Dean, Boston University School of Religious Education and Social Service, 20 Beacon Street, Boston, Massachusetts.

Stanley High, assistant secretary of the Board of Foreign Missions of the Methodist Episcopal Church and author of

The Loiterer

He argued that to idle was a duty.

In a world that God had made
so good—

Else why was every by-way bright
with beauty

And why the thrushes chanting
in the wood?

He saw no reason why a man
should hurry

And thus miss life somewhere
along the way;

He saw no need for all the haste
and hurry—

For dusk brings soon enough the
end of day.

At that, he said he had no weighty
reason

Why others, wiser, should not
pass him by;

He must wait to sample every sea-
son

And ponder riddles of the earth
and sky.

He heard the thunder of the world
receding

But liked the peace it left, for
he, alas,

Knew never where the path he took
was leading—

God made his feet to loiter
through the grass!

—ARTHUR WALLACE PEACH.

books dealing with international affairs, has become associate editor of *The Christian Herald*.

Samuel Guy Inman, secretary of the Committee on Cooperation in Latin America, has recently returned from an interesting world journey. Following his attendance at the International Missionary Conference at Jerusalem, Mr. Inman traveled, native fashion, through the desert and the ancient cities of Bagdad, Babylon, Nineveh, Mosul and Aleppo, through Constantinople and the Balkans up to Geneva. In that city he lectured at the International Student Hostel, the World's Committee of the Y. M. C. A., the International Center of the Society of Friends

and conferred with the officers of the new Bureau of Social Studies of the Stockholm Conference. His new book, *Problems in Pan Americanism*, has recently been issued by Doubleday, Doran.

It is estimated that the King of Sweden's seventieth birthday Gift Fund, which is to be applied to cancer treatment and research, already amounts to over one million dollars. An interesting contribution to the fund was the \$1,500 received from the Quillayote tribe of North American Indians, of which Prince William of Sweden was made a chief with the title of "Lone Eagle" during his recent lecture tour of the United States.

The Dayton, Ohio, Westminster Choir, well known to music lovers of America, will undertake a European tour next spring, appearing among other places at the Vienna Opera, the Mecca of all ambitious musicians. It will be the first time for an American choir to appear in the famous institution. The choir will make its European debut at Albert Hall, London on April 1. Five other concerts will be given in England in quick succession before the choir will appear at the Paris Opera and at eight other cities in France. Then will follow fifteen concerts in Germany and later twelve in Scandinavia.

W. C. Durant, the automobile manufacturer, has recently offered a \$25,000 prize for the best plan to enforce the dry law and one of \$1,000 to the high or preparatory school student drafting the best plan. Particulars may be obtained from the Durant office, 250 West 57th Street, New York City.

A penal institution of unusual character, the first of its kind in several respects, is the Federal Industrial Institution for Women at Alderson, West Virginia, completed in July of this year. The institution is the result of the efforts of various groups and organizations of women throughout the country to obtain a place, reformatory in spirit, for women violators of federal laws who have hitherto been committed to state prisons or county jails. The institution is on the cottage plan, fourteen cottages being used, each housing thirty inmates. The women will work on the farm, learn industrial pursuits, home management and other things calculated to inspire right living backed by right thinking.

The Byrd Antarctic Expedition took with it when it sailed recently from New York eleven Bibles and sixty copies of the New Testament, the gift of the New York Bible Society. The copies will be distributed among the groups so that however widely separated they become, each will have one. All the books are lettered in gold on the outside "Byrd Antarctic Expedition."

Missionary Societies

Early Americans—New Men in Christ

Colossians 3:8-11

"I WANT to become an American."

The speaker was a fine-looking, robust young man. He had left home and friends and fatherland to come to a country of freedom and opportunity. He was now, after five years, about to take upon himself those vows which obligated him to obey the laws of his adopted country and which separated him forever from his old ties and habits of life. As I looked at him, I thought of all the sacrifices that had been made in his behalf.

I thought of the days long ago when those adventurous spirits, dreaming of a new land, set out upon that perilous journey to America. I recalled the history of their daring and their suffering. I remembered the story of their great gratitude when they landed safely.

The scene of that first prayer meeting, when those Pilgrims fell on their knees and thanked God for deliverance came before me. Their days of toil and nights of terror, passed in review. Through it all, I seemed to hear the sound of hymns and the encouraging voice of the preacher, as he bade those early Americans to be of good cheer, promising that God would bring them into a Promised Land, as he had brought the Israelites of old.

The young man before me was now to reap the benefits of those labors, and to share with their children the good things of a noble inheritance. As I witnessed this scene in the Americanization program of my country, my heart thrilled with pride, as I thought of all we had to offer him. In every city, village, and at every crossroad, a public school where any boy or girl might get an education. Colleges where he might go and, through honest effort, win his way to the loftiest station in life. The many busy paths that would lead him to financial prosperity. Last and greatest of all, the right to choose in perfect freedom, the path that leads to life eternal.

As I stood beside him, and heard him take the oath of allegiance to his new found land, I wondered what the outcome would be. Would he be true to those vows? Had he really become a new man—really discarded all that was not in keeping with his new estate, and taken on all that was best?

So much would depend upon his environment. This brought the thought of our obligations as citizens of this Great Republic, to those who are coming to our shores to share with us our freedom and opportunities. Have we in our acceptance of citizenship in the heavenly kingdom, been true to our vows? Are we toiling and sacrificing as our forebears did, to lead our children to fuller understanding of life's realities, or are we giving way to the easy-going ideals of unchristian groups about us?

The text quoted gives us clear ideas of the naturalization of a Christian. We must put off the old man with his doings, and become a new man, a free man in Christ.

In him and in knowledge of his ways, we all become one. As the pioneers of our country worked together, protecting and helping one another, so must we as Christians help and protect one another today. If we would honor our forefathers in our patriotism and loyalty to our country and our constitution, we must honor God by obeying his laws and loving all mankind. Only in this way can we build and maintain a Christian nation worthy of its birthright.

Program Woman's Missionary Society

November

Early Americans

BUSINESS PERIOD: President presiding until close of worship service.

Hymn—*America*, Verse 1.

Invocation.

Minutes of last monthly meeting.

Recommendations of Executive Committee; action.

November Service Schedule—The President.

WORSHIP SERVICE:

Theme for Worship—*New Men in Christ*. Colossians, 3:8-11.

Hymn—*America*, Verses 2, 4.

Prayers—That America may understand the real meaning of the word, Brotherhood.

Offering.

Offertory Hymn—*Jesus the Very Thought of Thee*.

Offertory Prayer—The President.

PRESENTATION PERIOD:

Hymn—*Come We That Love the Lord*.

Sectional Discussion following Presentation from Map—

Negro Schools

American Indians.

The French Churches

The Highlanders

Hymn—*O God Beneath Thy Guiding Hand*.

Four Prayers for our work among the early Americans.

Benediction.

FELLOWSHIP PERIOD:

Suggested Line of Discussion

The number of Highlanders. What do you know of the history of work among them?

What of future of Hazel Green and Livingston?

Situation in French fields concerning labor, marriage, literacy and citizenship. What help is being given? What is the future of the work?

State condition of work among Yakima Indians; Give three observations concerning the work.

Why does the educational situation for

Negroes differ so greatly from general American education? Give three facts. Give history and one conclusion reached concerning each school.

In what way are the schools similar? Name one point in which each differs from others.

What changes have come since establishment of schools?

What would you judge to be the future of these schools?

How One Society Uses "Survey of Service"

ALL of the missionary societies of the First Christian Church, Oklahoma City, will use the *Survey of Service* as a basis for the winter study and programs. The August meeting of the woman's missionary society was held in the homes, in the form of group luncheons.

There are eight groups, including the Young Matrons. Each group constituted itself a commission on one phase of the survey in which to specialize, and will hold informal meetings for more intensive study, in addition to the usual monthly meeting at the church. Each group will be responsible for one program during the year and each group will be represented on every program by a very brief report of recent interesting events occurring in its own sub-topic.

Mrs. Jack Hull is our new president. Mr. and Mrs. Hull were with the College Endowment Crusade, and when they were here a few years ago on the Phillips Crusade, they liked it so well that they decided to come back here to live.

The Young Matrons' group, consisting of about forty active members, has also divided into smaller groups for more intensive study.

The Mary Kingsbury Guild, will also use the *Survey of Service*. This group of business girls has always felt highly honored by the privilege of wearing Mary Kingsbury's name. In the past they have read more missionary books and have done more real studying along these lines than any other group in the church.

MRS. C. H. EVEREST.

Oklahoma City, Oklahoma.

Back to Pioneer Days

THE first missionary sent to a foreign field under our organized work was Dr. James T. Barclay, who went to Jerusalem in the year 1858.

That the span of our missionary work is not very long is shown by the report of the death, July 11, of Mrs. James T. (Emma Celestine) Barclay, who has been a widow since 1876, when Dr. Barclay passed away. Mrs. Barclay was left an orphan at an early age and was reared as a daughter in the home of Alexander Campbell. She married at the age of twenty-four and lived to pass her eighty-sixth birthday.

Echoes From Everywhere

Caring for the Child

At the National Conference of Social Work in Memphis last May, which was attended by between two and three thousand from all parts of the United States and Canada, it was obvious that trained workers everywhere are showing interest in the child as an entity, not as inferiority complex or a homeless child or a legless child, but having gotten to this point the professional worker acknowledges an inability to go ahead toward that ideal until the whole group is with him.

In this conference St. Louis was given special recognition for a recent course in the training of house mothers, sponsored by the Community Council and supported by member agencies and institutions. Mr. Hopkirk of the Child Welfare League of America was loud in his eulogies of the course, and our own Mrs. Bettie Brown of the Christian Orphan's Home told in one of the sessions the advantages to that institution and how she had managed the attendance of her workers.

LUCILLE CAIRNS.

Social Worker, Christian Orphan's Home,
St. Louis, Missouri.

On the Way From Batang

Mrs. J. C. Ogden, in writing of her trip from Batang to Kiating says that the whole party rode on horses and mules most of the way. From that point they were expecting to take a native boat down the Yangtse River ten miles, where the larger boat would be compelled to stop because of low water.

Dr. Jones In South America

Dr. E. Stanley Jones of India is just completing fifteen days intensive evangelistic effort in Buenos Aires, Argentina, following a week in Rio de Janeiro and Sao Paula, Brazil, and another week in Montevideo, Uruguay.

His visit marks the highest level in the presentation of the Christian message that we have had in this region for some time, and the actual cooperation of various denominational groups and splendid spirit has been unprecedented. Dr. Jones was loaned to the Committee on Cooperation in Latin America by the Methodist Board for this important service. Forty public meetings and workers' conferences were held. Some came a distance of 500 miles to attend.

The morning conferences for Christian workers were especially profitable. A large attendance of non-Christians was secured for the meetings in the Y. M. C. A. and Y. W. C. A. A daily meeting was held for English speaking people as well as the main meeting for Spanish speaking people.

Latin America needs a man like Stanley Jones who can give his full time to work in important centers of the twenty republics, working especially among the neg-

lected upper classes. At a small conference of university heads and other leaders in Buenos Aires, Dr. Jones discussed religion for four hours with men who were eager for his kind of a message.

HUGH J. WILLIAMS.

Buenos Aires, Argentina.

Gifts From Home

On February seventh when we were sitting in a meeting composed half of Indians and half of missionaries our hearts were made to rejoice by the coming of the postman, who delivered into our hands the sum of 335 rupees from the Philadelphia Medical School to help support two boys who are taking a medical course at Miraj in Southern India. When Dr. Rambo came into the room with this money our hearts were full to overflowing and we stopped to thank the Heavenly Father, with Mr. Shah, for the gift and the givers. We are glad that many people at home see ways to help India.

Other gifts which we receive regularly from home are: From our living link church, *The American Magazine* and *St. Nicholas*; from my sister, *McCall's Magazine*, *The Popular Monthly* and *Woman's World*; From the Vick Chemical Company, a box of Vick's Salve, which we use constantly; *Sunshine Magazine* from The H. F. Hendrick's Press, and we also receive *WORLD CALL*, *The Reader's Digest*, *Front Rank* and *National Geographic*.

E. L. MOOPY.

Mungeli, India.

Training Rural Church Workers

Growing out of the needs of the rural church in Arkansas, the Arkansas Board of Missions gave J. H. Fuller, state secretary, leave of absence to attend Chicago University for the purpose of taking a course in Rural Sociology and Economics.

Hidden Answers

1. How did the Mather disaster affect our church there?
2. What is the total in property and funds belonging to the United Society?
3. How is one society using *Survey of Service*?
4. Who is the new elementary superintendent of religious education for Negroes?
5. When and what is *WORLD CALL* Week?
6. What pioneer has recently died? What missionary?
7. What disasters have recently been suffered in our work?
8. What did Obregon think Mexico should do?
9. What was the total offering last year of the missionary organizations?
10. How many children were served by our six homes last year?

Mr. Fuller was so charmed with the scope of the work and its purpose that he induced the state convention to indorse the inauguration of a school in Arkansas for ministers and all other interested Christian workers for the study of Rural Sociology, Rural Economics, Town and Country Church and Pageantry. This plan was carried out in connection with the University of Arkansas, Mr. Fuller preparing the program covering the religious phases of the course. An effort was made to reach all the ministry of all communities in the state with information about the plan, with the result that forty persons attended one or more of the classes, with twenty-seven actually enrolled. The student body was about equally divided as to men and women. The Arkansas Woman's Missionary Society cooperated in the effort.



Covers were laid for 160 at this luncheon of the missionary society of Magnolia Avenue Christian Church, Fort Worth, Texas. The "Missionary Cake," twenty-eight inches in diameter, was decorated in lavender and white, the large candle in the center representing the "Light of the World," and the small candles the ten countries in which we are doing missionary work. This society secured 105 new members last year—one or more being reported at every meeting. They are stressing Bible reading and religious education and forty women have promised to read the Bible every day. They have a strong "World Call" committee and expect to send a large subscription list soon.

An Important Announcement

Another event of state which has attracted much attention is the announcement recently of Imperial sanction of the engagement of H. I. M., the Emperor's brother, Prince Chichibu, to Miss Matsudaira, daughter of Ambassador Matsudaira at Washington. This will be the first instance of a marriage outside the royal family and Dr. William Griffis predicted the wedding to be a "great stride towards democracy for which Japan has been working for years." Dr. Griffis died at his home in Florida a short time ago. It was our privilege to attend a performance of a famous Japanese play given in honor of Dr. and Mrs. Griffis in Osaka last year during his visit to Japan after an absence of many years. He is a much loved author of books about Japan. When one sees at first-hand something of the reverence felt by a people for their Emperor whom they revere as sacred, it is easier to understand the interest which attaches to this approaching wedding.

IRA D. CREWDSON.

Osaka, Japan.

South American Women Hold Congress

The twelfth annual congress of the National League of Evangelical Women was held in Buenos Aires, May 21-23, with an attendance of twenty delegates and visitors from the interior of the Republic. At a banquet in the evening seventy were present. Mrs. H. G. Thomson, honorary president, who was the first presiding officer of the society and served in that capacity for ten years, now in her eighty-second year, was the most honored guest. In the entire membership of the organization there are members of fifteen evangelical denominations and organizations, with a total membership of 900 women. The principal evening addresses were given by Spanish women, members of a Buenos Aires Church.

ZONA SMITH.

Buenos Aires, Argentina.

Seeking the Truth

A young Hindu has been attending our church services during this vacation season. He is well dressed and apparently well-to-do and has just taken his B.A. degree from the Hindu University at Benares. He says that he became interested in Christianity a few months ago from reading the writings of Mahatma Gandhi. He had lost interest in the Hindu religion while in college but now is very eager to find out all he can about Christianity. He says that at present he is not thinking of becoming a Christian but this religion has a strong appeal to him and he is sincerely trying to find out whether or not it is what he is looking for. Mr. Rice and I have both talked with him. At the end of this week he will go to Nagpur to take up the study of law. Before he goes he is going to give a talk to our church people on the attitude that non-Christians have toward Christians and how we may build up greater mutual respect. He thinks his former low opinion of Christianity and Christians was a mistaken idea. I have given him a letter of introduction so that he may readily have interviews with Christians and missionaries wherever he may go. Let us pray that he may be led to give himself to Christ.

FAY E. LIVENGOOD.

Damoh, India.

Negro Missionary Societies in Convention

Sixteen cooperative missionary churches participated in the Negro Christian Church Convention of Arkansas. The woman's sessions were presided over by Mrs. Sarah L. Bostick, who has been a pioneer leader in that section among the Negro women. State aims were presented and accepted.

Promising Indications

Some of the joys of the past year have been the increased yearning of the students for the study of Christianity. A boys' Bible class asked for longer les-

son period; graduates' speeches have paid high tribute to the lessons about God which they have learned at our schools; the Christian Association meetings have been full of the spirit of Christ and happy times; some of our students have decided for Christ. The Alumni associations have just succeeded with a showing of "The Ten Commandments" for the benefit of our school. The evangelistic feature of the film was the deciding factor in its choice. The school received wide publicity besides over \$500.00 in cash as net profit. At a recent meeting of the alumni and teachers the suggestion that the graduates do something annually for their schools, such as to give a movie or musical—was well received.

IRA D. CREWDSON.

Osaka, Japan.

In Memoriam

Mrs. W. S. Worsham, Colorado Springs, Colorado. Faithful member of First Church.

Mrs. Sarah Ellis Ross, June 8, 1928, Chicago, Illinois. Wife of Professor Ross, teacher in Jarvis Christian Institute, and herself a faithful and efficient teacher in that institution.

Mrs. Margaret Ashcraft, March 15, 1928, Webb City, Missouri. Devoted member of the church. Age 71.

Mrs. J. E. Willis, June 12, 1928, Carrollton, Missouri. Treasurer of a division of the missionary society, Sunday school teacher and member of choir.

Mrs. H. J. Wilcoxson, August 4, 1928, Carrollton, Missouri. Treasurer of a division of missionary society, Sunday school teacher, superintendent of Senior Christian Endeavor society and Triangle Club.

Mrs. A. S. McKittrick, June 12, 1928, Kenton, Ohio. Active in state and local missionary work and contributor to *Missionary Tidings* and *King's Builders*.

Richard Waughop, May 24, 1928, Henry, Illinois. Elder in the church over sixty years. Age 97.

Mrs. Lillie Johnson, May 22, 1928, Clarksville, Indiana. Age 62.

Mrs. Eleanor Rife Drake, Cadiz, Ohio. Charter member of the church.

G. S. Halman. June 7, 1928, Lawton, Oklahoma. Church member thirty-three years, deacon ten years and elder for last ten years. Age 46.

Mrs. E. R. Stanfield, April 21, 1928, Lawton, Oklahoma. Faithful member of Christian church and member of missionary society.



Delegates to the Twelfth Annual Congress of National League of Evangelical Women, seeing the city of Buenos Aires

Program for Hi-Tri Clubs

Friendships should be surrounded with ceremonies and respects, and not crushed into corners.—Emerson.

NOVEMBER: FOR BETTER ACQUAINTANCE

BUSINESS PERIOD IN CHARGE OF	PRESENTATION PERIOD:
PRESIDENT:	<i>Our Spanish-Speaking Friends</i> (Leaflet).
Sentence Prayers.	<i>Did You Know?</i> (Leaflet).
Minutes of last meeting.	" <i>All Men Are Brothers</i> " (story leaflet).
Recommendations of Executive Committee.	Triangle Benediction.
WORSHIP PERIOD:	Supplementary Helps
Theme: <i>Jesus the Family's Friend</i> .	<i>Survey of Service</i> —Chapter on Mexican Americans.
Prayer.	For a short dramatic sketch, see "The Seeing Heart," in <i>Friends of Jesus</i> .
Hymn: <i>I've Found a Friend, O Such a Friend</i> .	See <i>Year Book</i> , p. 17, for other helps.
Jesus the Family's Friend—Luke 9:38-42.	
Offertory Hymn: <i>Something for Thee</i> (1 stanza).	
Offertory Prayer by President.	

To Miss Emma Lyon

Whose thirty years of faithful service in connection with the Christian Girls' School have made her grow, prosper and live for the benefit of China's daughters



Graduates in 1928 class Christian Girls' School, Nanking, China. Miss Lyon's picture holds the place of honor.

Oh! Mother of Christian Love and Purity!
To us you've come across the rolling
Waves of the mighty Pacific. Your duty,
You've nobly performed, teaching and
guiding
Us, your daughters, one and all.

To us you've thrown the flaming Torch of
Christian Love,—
The essence of maidenly virtue;
To us you've held high the Lamp of Vir-
gin Purity,—
The spirit of womanhood, so true;
To you we indite these lines.

Erstwhile you've come to us in the full
perfection
Of your beauty, grace and strength—
Leaving your kith and kin or friends of
affection

O'er there in the breadth and length
Of the Home of the Brave and Land of
the Free.

Meanwhile you've grown strong with years
of faithful
Services to Christ and His Kingdom;
Likewise you've grown young with days
of joyful
Duties for Liberty and Freedom.
To you we'll be loyal and true forever-
more.

May your noble deeds and services forever
remain
In the hearts and minds of your daughters!
May your fine personality now and always
gain
A corner in our sweet memories!

Nanking. V. P. Ting,
May 6, 1928.

phase of education and was graduated from this school with the second highest honor in her class.

All during her school career she was a faithful worker in her local church, and served for several years as an efficient secretary of the school. Because of her intense interest in kindergarten work and love for children she resigned the office of secretary and was elected elementary superintendent of the school, where for almost two years she worked faithfully, with the assistance of two teachers, to make that department reach the standard of a model elementary department. This she succeeded in accomplishing.

It was while she was in this work that she was called into the field of greater service as national elementary superintendent. In order to become more efficient in this work she spent one year at the Southern Christian Institute, giving her time to Bible study. While there in school she was active in the various organizations of the school and was always ready and willing to give her service in any capacity she could.

Circle Program

November: Acquaintance Quests

BUSINESS PERIOD:
Hymn: *For the Beauty of the Earth*.
Invocation.
Minutes last meeting.
Recommendations of Executive Committee.

PRESENTATION PERIOD:
Our Spanish-Speaking Friends.
For Better Acquaintance.
Story: "*All Men Are Brothers*."

Quest Meditations

If Jesus were a white Protestant American, living in your community today, how would he treat other races?

Would he talk with them? (John 4:1-30.) Would he help them? (Matt. 4:23-25.) Would he associate with those who were looked upon as inferior?

Discover how many races live in the community in which you live? In the city?

How are these different nationalities living? Are they in groups or are they scattered through the town?

WORSHIP PERIOD:
Theme: *Jesus the Family's Friend*.

Prayer.
Hymn: *I've Found a Friend, O Such a Friend*.

Jesus the Family's Friend—Luke 9:38-42.

Offertory Hymn: *Something for Thee*—Stanza 1.

Prayer.

FELLOWSHIP PERIOD:

Program Helps
Survey of Service—Chapter on Mexican Americans.
From Over the Border—McComb.

New Elementary Superintendent

MISS BESSIE E. CHANDLER of Nashville, Tennessee, began her work as elementary superintendent for Negroes in the department of religious instruction, June 1.

She received her literary education in Nashville, Tennessee, and attended the pub-

lic schools of that city, during which time because of her scholastic ability and initiative she was an outstanding student. After graduating from high school she entered the Tennessee State College of the same city. Here Miss Chandler made a remarkable record in her school work and was highly thought of by both students and teachers. She majored in education, taking kindergarten work as her special



Station UCMS Broadcasting

JAMES H. MORTER recently visited the homes at Walla Walla, Washington, San Gabriel, California, and Denver, Colorado. He found the home at Walla Walla in normal condition. There is

urgent need for the enlargement of that home to meet the demand for service the churches of the area are making. The home in California is making fine progress toward the completion of its equipment and the stabilization of its service.

It is encouraging to report that Mrs. C. M. Yocum, who has been dangerously ill for a number of months, is now improving. She has recently been at Mayo Brothers, Rochester, Minnesota, for diagnosis, which resulted in two operations. Mr. and Mrs. Yocum have now returned to Indianapolis, and have every reason to be encouraged with regard to her condition.

The father of Miss Lela Taylor passed away after many months of illness, on August 24, at Trinidad, Colorado. Miss Taylor has brought her mother with her to Indianapolis to make her home. The sympathy of all friends is with them.

Annuity receipts showed a marked increase during the missionary year ending June 30. During the first days of September a \$20,000 annuity gift was received, which makes a splendid beginning for the new year in the matter of annuity receipts.

Miss Anna Clarke will enter Boston University the middle of September for her nine months of study and Miss Nora Darnall will also be in Boston University until February 1, to complete her year of study. Miss Mayme Garner, who came to the department last February as assistant to Miss Clarke, will carry Miss Clarke's work in her absence.

The total receipts from missionary organizations for the two months of July and August show a gain of \$1,513.43 over the corresponding months of last year. The increase in number of the organizations is especially noticeable, the two months showing an increase of sixty-eight remitting organizations over the corresponding months of last year.

Our young people's superintendents make a splendid report regarding the summer conferences for young people. Forty-five conferences have been held reaching all sections of the brotherhood. Over six hundred faculty members served in these conferences which enrolled 3,856 of our

choicest youth, a gain of 485. Five conferences were held in Canada as over against one last year, and there were two Negro conferences. Three others were new, one in Texas, one in New Mexico and one in Oklahoma. Three other conferences divided into two groups on age level this year, Michigan, Illinois and Kansas. It is evident that this movement in behalf of our young people is achieving most gratifying results.

The curriculum committee held its annual meeting in the Missions Building, September 7 and 8. Sixteen of the seventeen members were in attendance both days.



A. F. Wickes and H. B. Holloway congratulate each other upon keeping sweet during the strenuous days of moving. It was upon these two that all of the onerous details fell

Edgar Lloyd Smith was in Honolulu in September doing some young people's work for a number of the churches there, our own church cooperating. The expenses for his trip are being supplied in the main by this group of churches. The Southern California Convention made it possible for Mrs. Smith to accompany him as a token of their appreciation of his long and faithful service in their midst. Hawaii is a part of the region which Edgar Lloyd Smith serves for the United Society.

We regret to report the death on August 13 of Mrs. Robert Knight, the wife of our efficient student pastor at Purdue University, Lafayette, Indiana.

Joseph D. Boyd, who has served as field director of religious education since 1925 in the southwest district, has resigned to

accept the call of the Coffeyville, Kansas, church. We greatly regret losing this efficient worker.

Mr. and Mrs. O. J. Goulter, who have been home on furlough, were located at Luchowfu, China. They have three small children and it does not seem wise for them to return to Luchowfu, which is an inland station, until our doctor can return. That will probably not be until the fall of 1929. There is great need of an emergency man at Laoag, Philippine Islands and Mr. and Mrs. Goulter have been asked to proceed to the Philippines for a year awaiting the time when they can return to Luchowfu.

Mr. and Mrs. S. H. Bartlett of Jamaica and Miss Myrtle Whaley of Africa have presented their resignation as missionaries. Mr. Bartlett, who went on an emergency call to Jamaica some years ago, wishes to take up a pastorate in the United States. It does not seem wise for Miss Whaley to return to Congo and she is taking up work in America.

Mr. and Mrs. Roderick A. MacLeod of Tibet have gone to Yakima, Washington, to take over the work of the Yakima Mission during the year's leave of absence of Mr. and Mrs. Francis. Mr. and Mrs. Francis have done a solid piece of kingdom building in our White Swan Mission, and Mr. MacLeod is enthusiastic over the prospects for the work there.

Miss Hazel Harker has given over her work at Los Angeles Japanese Institute to Miss Lily Satow. Miss Harker has proved to be a statesman in our Japanese field of Southern California and has taken this step in accordance with what she believes to be a wise policy for the Japanese, that of using Japanese workers wherever possible. Miss Lily Satow is a college graduate and has had special training in music. She is an attractive young Japanese woman who has had experience in young people's work and social service previous to taking up the work at the Institute.

Shizu and Hana Kawai, daughters of Teizo Kawai of Japan, spent some time last summer at Chautauque, New York. They entered Phillips University at Enid, Oklahoma, in September, having graduated from William Woods in June. Hana won the highest honor that can be given a Junior college girl in the United States—the Phi Theta Kappa.

Mrs. E. B. Pearson of Africa, taught a class of twenty in the Seabeek Young People's Conference last summer, using the book *The New Africa*. During the conference she spoke to thirty-five at the missionary story hour and also at a vesper service, where she told of her work in Congo.

Sunday Schools

October, 1928

THE month of October finds us all settled again. Vacations are over, boys and girls are in school and the new church school year is just beginning. Every leader feels the zest of new ideas and high ideals. May we together pledge ourselves to do our utmost throughout the year to lift the tide of missionary education in every life connected with the school.

"Education is the introduction of control into conduct," says Dr. Athearn. Missionary education is the introduction of control into conduct in terms of world friendship. When we know and pray and feel and give, we become world friends.

During October and November the program material will have to do with home missionary enterprises in which our churches are unitedly engaged. This month our Japanese work is featured. *Survey of Service*, the new book just from the press, revealing the human and material assets of Disciples of Christ in action, contains in Chapter VI, pages 94-110, a true and reliable statement of our Japanese work. You will need

this volume again and again. Why not get it now? Price \$1.50. Its 723 pages reveal a cross section of our world brotherhood work in graphic, readable, interesting fashion.

Another source of information is *A Story of the Japanese Christian Churches in the United States* by Ben E. Watson. Order from United Christian Missionary Society. Other program material may be available when this copy reaches your hand. If you need more, write about it.

The programs which follow are graded. Material is suggested for one Sunday each month for each department or group including primary and above. Adapt the programs to your school situation. Write us freely offering suggestions, that we may make the material more helpful.

—S. W. HUTTON.

Note: See "Youth Launches Out," page 9, and "Adventures in Understanding," page 26, both in September WORLD CALL, also picture on page 15 of same issue and page 40 of the August number.

Program for Primary Department

To the Primary Superintendent or Teacher—

By way of background for the use of this material read the introductory paragraphs above. We are seeking above all else the spiritual development of the children. Toward this primary purpose we build within their lives Christian attitudes through directed experience of worship.

Theme—Showing Love for Our Neighbors.

Aim—To lead the boys and girls to a clearer understanding of true neighborliness by guiding them in their worship.

A good beginning—

From your file of WORLD CALL, and other sources mentioned above, be prepared to greet the early comers with pictures, a poster, a story, some curios, a Japanese doll, or, if possible, a real live Japanese child to set the atmosphere for the worship period of the department.

A worship melody—"Our Big Helpers" (No. 75, *A First Book of Hymns and Worship*. Use music only).

Prayer song—"A Sunday Hymn" (No. 17).

Morning prayer—(By superintendent or a teacher).

Period of conversation—(Let this lead up to the story. The leader may refer to the pictures, etc., shown during pre-session period.)

Song—"Tell Me the Stories of Jesus."

Story—*Tojiro Discovers America*.

Prayer—(By the one who told the story. Should be in keeping with the thought and attitude expressed in the story.)

Offering—(Prepare the children for the offering by having them sing "Offering," No. 34.)

Closing prayer—(A prayer the children can utter in unison.)

Related activity—

If possible prepare a room in the church, decorating it with Japanese articles of various sorts and then either on

Sunday or some week day take the children to it for a few Japanese games and stories. It will be interesting and instructive. The sources referred to above may suggest to you other related activities.

Tojiro Discovers America

By MRS. LENORA M. VICKLAND

THE big steamship, Tenyo Maru, swung slowly around in the harbor, towed by the little tug that was so small and hugged the side of the big ship so closely that no one would have thought that it was the power that was bringing the huge ship slowly and surely into its place at the pier. Tojiro's heart beat fast with excitement. This was America—this harbor with the fishing village on one side and the low hills covered with houses on the other, and in the distance the many strange looking buildings and structures whose use he could not even guess. It was all so strange to the little Japanese boy who, on his first trip away from home, was coming to far-away America and to Los Angeles. A big white excursion boat had just passed the Tenyo Maru, and how eagerly he had looked at the brightly dressed women and children and men in light summer suits who were waving to his boat as they passed. The harbor was not wide at this point and the boat passed so close that he could see even the features of the people on the deck, and the name in big letters on the side, "S. S. Harvard." A little boy about his own age was standing a little apart from the others. He was bigger than Tojiro. His bare head was covered with tousled curly hair so light that it was almost white. He wore a gay sweater, striped red and white and black, and Tojiro could see even the friendly look in his laughing eyes as he waved his cap and called—was it possible?—yes, he was call-

You might send a picture of your department to the Japanese Christian Institute, 936 Wall Street, Los Angeles, California, with a message from the children. You will be sure to get one in return.

ing to Tojiro! "Ohayo! Ohayo!" "Why, he talked Japanese," Tojiro had said in wonder to his father. His father laughed. "It is probably the only Japanese word he knows," he said.

Tojiro's father had lived in Los Angeles many years and had seemed almost as strange to Tojiro as the people on the other boat when he had come a few weeks before to the little town in Japan where Tojiro lived with his grandmother. He had looked so queer. He had put on a black and gray kimono such as the other men wore, he had used a little brown fan and had sat on a cushion on the floor to eat his rice and drink his tea, but he seemed so awkward that Tojiro's uncle and grandmother laughed at him. "You are no Japanese, you are American," they said. "Yes, I am American and I think I will always be American, though I love Japan. Japan is my mother but America is my wife," he said smiling. "America is a good country and this time I will take Tojiro back with me."

How excited Tojiro had been. He felt like crying a little when he said good-bye to his grandmother and saw her tears, but he was too excited to feel that way long. His new American clothes! How proud he was of them. They felt rather tight and queer at first but he soon was accustomed to them and liked the pretty blue sweater and tan knickers better than his Japanese clothes.

First there had been the ride on the train, then a night with friends in Yoko-

hama, then a few hours of sight-seeing there, and finally the big boat and the days on the ocean—each one full of interest. The boat was a little piece of Japan in itself, with its Japanese officers and sailors and Japanese food. How eagerly he had been waiting for his first glimpse of America, and here it was; the harbor with its many boats and the little American boy waving from the deck of the Harvard.

But now the Tenyo Maru had slid softly close to the pier. The ropes had been made fast and the gangplank let down. After what seemed an endless time, he and his father went down the gangplank and into the long high barn-like building where the baggage was waiting. Another endless wait here with not much to look at but the piles of baggage and busy officials and the line of passengers waiting their turn, and through a door on the other side a glimpse of the waiting friends and relatives behind a big wooden gate.

But finally the waiting was over and Tojiro and his father and a strange uncle who had come to meet them went through the door and down some steps to one of the many waiting automobiles. Tojiro had seen automobiles but he had never ridden in one—there was not much use for one in the little village with its unpaved streets and the rough and hilly roads of the country, and automobiles were very expensive in Japan. In his uncle's car sat a very pleasant young woman holding a sleeping baby. "This is your aunt who will take care of you," his father said, and Tojiro looking into her sweet face felt at home at once.

There was so much to see in the next few days that Tojiro was bewildered. Automobile rides over broad boulevards with more cars spinning by than Tojiro had ever dreamed existed, parks and street cars and tall buildings—so many of them—and houses, houses, big and little, beautiful and ugly, but not one that looked like the dear familiar house of his grandmother with its paneled paper walls and tiny well kept garden. Even his uncle's home was strange with its big soft chairs and davenport, its piano and radio and dining table and soft springy beds set up high on four legs. It seemed very queer and crowded after the cool bareness of the matting-floored Japanese houses. The only thing that kept him from wanting to turn right around and go back to Japan was his baby cousin who held out its arms to him and laughed just like his other little bright-eyed black-haired baby cousin in Japan.

Tojiro had studied English in Japan and his father had taught him more on the way to America. He could really understand a great deal if people did not speak too fast, and could talk a little when he had courage to try. But oh, the first day of school! How hard it was! He was put in a class with very little children and though the kind American teacher was very pleasant and friendly, he felt very lonely. His uncle kept a flower shop in a part of the city far from

the district where most of the Japanese people lived. At the big school there were just a few Japanese children—some very big boys who never even looked at him, some little girls and some kindergarten children.

As he walked home alone for the first time, he went just as his father had shown him—down one block to the busy street with so many street cars and automobiles whizzing by, across it when the policeman turned sidewise and blew his whistle and beckoned with his hand, then two blocks down the street to his uncle's house behind the flower store. Some boys were playing on the big vacant lot back of the house. What was it they had, a kite? He knew about kites. His big cousin in Japan was the best kite maker and kite flyer in the town and Tojiro had often helped him.

He went out to watch them. They were having a hard time. The kite would not go up. They worked and worked with it. They threw it up in the air and ran, but down it flopped every time. "Let me hold it and you take the string," said a tousle-headed blue-eyed boy with a red and black and white striped sweater. Tojiro gasped. It was the boy who had waved from the deck of the Harvard but he was not looking at Tojiro now. He was running backward holding the kite, right toward the alley where Tojiro stood. A big truck was just turning into the alley but the blue-eyed boy did not see it. He took another step, stumbled over a stone and down he went just in front of the big wheels. "Hi there!" yelled the driver, jamming on the brakes. He was quick, but not quick enough. The great wheels would have gone over the boy before he could scramble to his feet if Tojiro had not been quicker still. With one jump he had the boy's arm and had pulled him out of the way. The blue-eyed boy was staring at Tojiro, a little pale and breathless. "I didn't see that old tr—" he began and then, "Why aren't you the boy on the boat from Japan?" "And you, on American boat," said Tojiro smiling his beaming smile. "What d'ye think, kids," said the blue-eyed boy as the other boys came running over, "This fellow that yanked me out of the way of the truck was on the boat from Japan that our boat passed in the harbor the other day. I'll bet he knows about kites, too. Do you?" "Maybe a little," said Tojiro. He held the kite up in the air by the string, ran a few steps, stopped and adjusted the cross wire string and took one of the pieces of cloth off the tail. "Now we try," he said and sure enough, up it went.

When Tojiro went into supper an hour later his father was talking to his uncle, a troubled look on his face. "There are almost no Japanese children in the school," he said. "I am afraid it will be very hard for Tojiro. Perhaps I had better try to get him into the Ninth Street School where there are so many Japanese. He could ride down with me when I go to the market and wait in the office for

me after school, or perhaps go to Japanese language school." Tojiro heard and his face fell. "Oh, no!" he said. "Jimmy, the boy who was on the boat, wants me to help him make an aeroplane and he says I can go to his Sunday school and join a club—and go for hikes—walk in the mountain and—and—I want to go to his school, please!"

His father looked at his uncle. "What do you think?" "Fine," said his uncle. "He will learn English very quickly this way and that is what he needs first. Jimmy is a good boy and the Sunday school is a good place. He will learn good American ways instead of bad. Later he can study Japanese for, of course, he should have Japanese friends and not forget his Japanese language. Tojiro," he said, smiling, "You are a fast worker. I think you are an American already."

Program for Junior Department To the Junior Superintendent—

Yours is a rare privilege in the guidance of the worship experience of Juniors. The material offered herewith will require more preparation than is ordinarily given to such a program but it will be well worth the effort. Miss Hazel Harker wrote this out of her rich background of experience in the Japanese Christian Institute. Dr. Noguchi, mentioned in this episode, died quite recently, which adds vividness to the picture portrayed.

Theme—Being Unselfish Toward Our Neighbors.

Aim—To present a true picture of neighborliness toward another race than the attitude of the Juniors might be kept free from racial prejudice and open to acts of neighborliness.

Pre-session period—As a background for the worship period and to use the time profitably for the early comers, have on hand a poster, a scrapbook, loose pictures or back numbers of *WORLD CALL* showing several men and women of different races who have made a distinct contribution as Christian leaders. Choose these with care and be prepared to talk briefly with the children about them. They are interested in the heroic. They may be personally acquainted with children or grown-ups of other races. Let them tell about these. Help turn their thoughts toward an attitude of appreciation and neighborliness.

Musical call to attention—(Play reverently "Savior, Teach Me Day By Day," tune Seymour.)

Prayer sentence—(In unison)

Let the words of my mouth and the meditation of my heart be acceptable to Thy sight, O Lord, my strength and my redeemer.

Hymn—"When Morning Gilds the Skies" (Stanzas 1 and 2)

Statement by leader—Today four of our Juniors are to present a special number on our worship program that will help us to think of people of other races as our neighbors. May we give very close attention.

Dramatization—*Being Good Neighbor.*

A word with the Father—(While all heads are bowed the leader of the program will suggest that all pray silently

then close with a few brief prayer sentences in harmony with the presentation just given.)

Fellowship service—(Birthdays, visitors, new pupils, etc.)

Offering—(Use your regular offering service.)

Closing hymn—"Teach Us, O Lord, True Brotherhood" (First two stanzas)

Related activity—(If it is possible to

have a child from another race visit your department, especially a Japanese child, as the program is so related, it would be a very vivid experience they would not soon forget. If such a visitor should come, make sure he is made to feel at home. Or, you may arrange a time for your department to meet and make a scrapbook or pack a friendship box for the Japanese Christian Institute.)

Being Good Neighbors

By HAZEL HARKER

(Four children enter wearing wraps and carrying school books, as if on the way to school.)

Richard: "Hello, folks, going to school early this morning?"

Tom and Grace: "Hello."

Mary: "We started early 'cause I want to tell teacher something."

Richard: "I'll say we do! What do you think my auntie said last night when we told about the new boy we had in our room?"

Grace: "Well my mother said I was not to have anything to do with him."

Tom: "But Dad said he guessed from what he had heard the Japs are smart enough."

Mary (quickly): "But you mustn't call him a Jap. My auntie said, 'How'd you like to be called an 'Am.'?' And that's just the same as calling the Japanese just Japs, isn't it?"

Tom: "Ha, ha! 'Am.' Well I never thought of that. Hello, Am, old boy."

Richard: "My Dad said something kind of disrespectful when we were talking with Auntie about it and you should have seen Mother and Auntie smile. Sis, you always remember things better than I do, you tell them what Auntie told Dad about the Japanese."

Mary: "Well Auntie asked him if he had read lately about the famous doctor, Dr. Hideyo Noguchi."

Tom: "Gee! What a funny name."

Grace: "No worse than yours, Thomas Allerton Woofendale. Sometimes I think our name is just awful."

Tom: "Aw keep still Sis. Come on and tell us about the doctor, Mary."

Mary: "Well Auntie says he has spent his life studying deadly diseases. He was just a poor boy but he wanted to cure people so he studied to be a doctor. And then after a few years he wanted to cure the bad diseases that killed so many people. So what do you suppose he did? He just went right off to those terrible places where the disease was bad and he would take the disease, himself, and then study how it felt and everything and then cure himself."

Tom: "Gee, I'll say that was keen."

Richard: "But wait till you hear the rest."

Mary: "Yes, he didn't just stay in Japan to cure the Japanese people but he wanted to help to cure all kinds of peo-

ple and the poor folks that don't have doctors and everything. He was so famous that the Rockefeller Foundation, I guess that's the name of it, just sent him wherever he wanted to go to study the worst kinds of sickness."

Tom: "Gee, he must have been pretty good, I'll say."

Grace: "Quit interrupting, Tom."

Mary: "Auntie says he found the cure for sleeping sickness and a lot of diseases, and then he wanted to help the people in Africa. He said the people in countries like America and Japan had plenty of folks to help them get well so he wanted to help the Africans to cure up the awful yellow fever. So he went down to the West Coast of Africa and he got the yellow fever himself so he could know just how it felt. Now what do you think of that?"

Grace: "I guess he was braver than most folks. Just think how we hate to take medicine. Oh, dear, I don't see how he could do it."

Richard: "You should have seen how my Dad asked Auntie questions. And he went off and read about it himself in the magazine."

Mary: "Yes but the worst is that he didn't get well this time. He was so tired or something and the first thing they knew he was dead."

Grace: "Oh, I'm so sorry. Just to

think that he even gave his life to help other people. And the folks in Africa, too."

Richard: "My Dad said he guessed if the Japanese folks could do things like that they might make pretty good neighbors and he told me to get acquainted with the new boy right away today."

Tom: "Hurrah for the Japs." (Richard jabs him with his elbow and scowls.) "Oh, excuse me. I mean, Hurrah for the Japanese."

Mary: "Auntie and mother told us a lot more interesting things about the Japanese and Auntie gave me a new book of stories to read about them."

Grace: "Oh, Mary, may I borrow it? What's its name?"

Mary: "I think I will finish it tonight and I'll bring it to you tomorrow. It's called *Chopsticks and Clogs*. Doesn't that sound interesting?"

Richard: "Auntie just came home from California and she says some of her friends live right next door to a Japanese family."

Grace: "They do? Do they like them?"

Mary: "They said they were the best neighbors they ever had. The Japanese keep their house and garden just beautiful. And what do you suppose they do? Why they all take a hot bath every night. I don't think the boys would like that."

Tom: "Gee, they must be clean. I heard they made good grades at school."

Mary: "Auntie says that's because they stay at home nights to study instead of going to the show and she says they are always polite and mind their mothers."

Richard: "When Dad heard that, he said, 'Well that settles it. You children be sure to be good friends with the new Japanese boy and I wouldn't mind having them for neighbors.'"

Tom: "There goes the Japanese boy now. Let's run and overtake him. Let's show him we want to be friends."



Hazel Harker and a group of girls from Japanese Christian Institute, Los Angeles, who are neighbors to somebody

Program for Intermediate and Senior Departments or for the General Assembly To the Superintendent—

The way is open for an effective worship experience through this program. It may have to be changed to fit your group. Be sure to preserve all values involved through careful advanced preparation. Choose thoughtfully the two who are to present the conversation.

Theme—Serving Other Races at Home.

Aim—To cultivate in each member of the group the attitude of good will and service toward those of other racial groups in our homeland.

Hymnic call to worship—"Lord We Come Before Thee Now" (No. 6, *American Church and Church School Hymnal*. After playing through once, sing together stanzas 1 and 4.)

Prayer of invocation—(The theme may be introduced in this prayer utterance.)

Memory Psalm—(133rd)

Hymn—"Angel of Peace" (No. 340, A. C. & C. S. H.)

Leader's remarks—In keeping with our worship theme two of our group are going to give us a brief conversation which will tell you about some definite Christian work our churches are doing through the Japanese Christian Institute in Los Angeles, California. If any of you should ever go to that city be sure to visit this Institute on San Pedro Street. It will be one of the greatest joys of your trip.

A Conversation—It Happened in California.

Hymn—"God Save America" (No. 305, A. C. & C. S. H., first four stanzas)

Prayer—(Follow the thought of the program theme)

Offering—(Receive in usual way)

Hymn—"From Age to Age They Gather" (No. 322, A. C. & C. S. H. Sing first stanza and continue playing the hymn as pupils move to classes.)

It Happened in California

By MARY CAMPBELL

MARY: Hello, John where have you been all summer?

John: We drove to California and just got back.

Mary: I suppose you went to Los Angeles and saw Hollywood.

John: Yes, and we saw lots of other things too. One day we went out to see the Japanese Christian Institute.

Mary: What's that?

John: Oh, Mary, don't you remember that our Sunday school department sent a box of Christmas things to them last year?

Mary: Yes, I remember we sent something to the Japanese people, but I had

an idea they were in Japan and not in America.

John: Why, there are as many Japanese in Los Angeles as there are in some of the towns where we do mission work in Japan. Only most of these Japanese speak English and the children go to our schools and belong to our country. In some streets in Los Angeles, we saw only Japanese on the street and we saw some schoolyards with practically all Japanese children playing there.

Mary: Well, what's this Institute got to do with us?

John: Why, it's ours. Our churches support it through the United Christian Missionary Society. Miss Hazel Harker, Miss Polly Dye, Mrs. Vickland all work there.

Mary: But what does an Institute do?

John: Oh, it seemed to me that this Institute did everything. Miss Dye and Mrs. Vickland had about eighty Japanese in the kindergarten. Most of them come from Buddhist homes. They told us about one Buddhist mother who said she wanted to send her children to a Christian school because she had attended a Christian mission school in Japan and wanted her children to get that kind of training in America. Then, Miss Harker has her clubs for the older boys and girls. She has a mothers' club too. Most of the mothers speak Japanese but when Miss Harker smiles they know she is saying "Welcome." When they want to visit they have to have an interpreter. Sometimes Mrs. Unoura, the Japanese pastor's wife, will interpret, and sometimes some of the boys and girls. The mothers depend on our missionaries for all sorts of help. One mother in Colorado was interested in Christianity and wanted her husband to read the New Testament. Since he did not do it, when he died she put it in his pocket before he was buried. She told



Dorothy Yokamura

Japanese girl attending Idyllwild Young People's Conference



Cottages on a plot of ground bought for the future home of Japanese Christian Institute

Miss Crosno that she thought maybe she would have more time to read it now.

Mary: My, it seems queer that we should have Japanese here in America, talking and worshipping just like they do in Japan. Do any of them ever become Christian?

John: Oh, yes, Miss Harker showed us the chapel. She says that they have church there every Sunday when Miss Unoura preaches in Japanese for the older people, and that they have Sunday school in English for 200 boys and girls. You see, all the children go to school and speak English just as we do. This year Miss Lily Sato is going to help at the Institute. She is a young Christian Japanese who has finished college and has had special musical training besides work in religious education and sociology.

Mary: You said something about Colorado. Do we have Japanese missionary work any place else besides Los Angeles?

John: Sure thing. Mr. Watson is working with them in Berkeley, and Miss Douglas in San Bernardino, besides there are several self-supporting churches in California. They told of one Japanese preacher who started to work in a town down there and now every Japanese family in that town is Christian. Then, there is Miss Crosno's work in Rocky Ford, Colorado.

Mary: What, are there Japanese workers over there?

John: A good many are scattered through the valley. I heard they have a young people's association of more than forty young people and twelve of them have been baptized.

Mary: Say, that's larger than our young people's society. I guess we'd better get busy.

Program for Use in Young People's Adult Department

To the Superintendent—

If your church school has been blessed by a visit from one or more of our Japanese friends who attended the World Sunday School Convention this program will have double significance. Assign the special talk to someone who will make adequate preparation and speak briefly and with feeling on the assigned topic.

Theme—Leading All Groups to the Common Master.

Aim—To stimulate the attitude of brotherhood toward people of all races

our country and to foster a desire to show toward them the spirit of neighborliness.
 Preparatory prelude—(Use music of "God the All Merciful," No. 341, *American Church and Church School Hymnal*.)
 Worship call—

Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven.

Invocation—(A few brief prayer sentences.)

Hymn—"Lord, We Come Before Thee Now" (No. 6, A. C. & C. S. H.).

Responsive Scripture Reading—(No. 19, A. C. & C. S. H.)

Special message—*Christ for All Men*.

Prayer—(Follow the theme and the trend of the talk.)

Offering—(Receive offering in usual way.)

Hymn—"We've a Story to Tell to the Nations" (No. 338, A. C. & C. S. H.).

Christ For All Men

(Outline for five to seven minute talk)

By BEN E. WATSON

I. Jesus appeals to men and women of all nations. Regardless of land or language, color or clime, they respond to Jesus. They sing "Jesus Calls Us," and they follow him. They sing in their own tongue "What a Friend We Have in Jesus," and they pray in their own language "Our Father."

II. Jesus invites us to enter into partnership with him to save the world. Suppose you were invited by the President of the United States to represent him, personally, to some other nation on a very important matter. Would you not be thrilled?

Jesus sends us as his representatives to other people. He has no other way. What we *are* speaks more loudly than any words we say.

THE WORLD'S BIBLE

Christ has no hands but our hands
 To do his work today;
 He has no feet but our feet
 To lead men in his way;
 He has no tongues but our tongues
 To tell men how he died;
 He has no help but our help
 To bring them to his side.

We are the only Bible
 The careless world will read;
 We are the sinner's gospel;
 We are the scoffer's creed;
 We are the Lord's last message,
 Given in deed and word:
 What if the type is crooked?
 What if the print is blurred?

What if our hands are busy
 With other work than his?
 What if our feet are walking
 Where sin's allurements is?
 What if our tongues are speaking
 Of things his lips would spurn?
 How can we hope to help him
 And hasten his return?

—ANNIE JOHNSON FLINT, in *Watchman-Examiner*.

III. As you interpret Christ by your daily living to the people of other nations in your community, are you sure you are treating them as Jesus would? Remember, *we are Jesus' representatives*. We bear his gospel: We interpret his mes-



The staff at Japanese Christian Institute

Back row, left to right: Mr. Unoura, pastor, Ben Watson, superintendent, Mr. Kubota, secretary. Front row, left to right: Hazel Harker, Polly Dye, Mrs. Vickland.

sage, his way was friendship—he believed in Friendships rather than *battleships*!

We Need More Ships—Friendships

Friendships Are More Powerful Than Battleships

Jesus believed in Friendships. Hear him say:

"No longer do I call you servants—but I have called you friends."

"And other sheep I have—they also I must bring, and they shall hear my voice; and there shall be one fold, one Shepherd."

Remember, "I was a stranger, and you took me in" was Jesus' way! What is yours?

This Way Out—Friendship

"LOVE is very patient, very kind. LOVE knows no jealousy; LOVE makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. LOVE is never glad when others go wrong, LOVE is gladdened by goodness; Always slow to expose, always eager to believe the best, always hopeful, always patient." Paul's picture of a Christian. Is it your photo?

Rules for Treatment of Foreigners

By California State Commission on Immigration and Housing

1. Don't snub foreign people, make friends of them.
2. Don't laugh at their questions about American life, answer them.
3. Don't profit by their ignorance of American law, help remove it.
4. Don't mimic their "broken" English, help correct it.
5. Don't call them offensive nicknames, how would you like that yourself?
6. Don't make the immigrant hate America, make him love America. In other words, be an American—and be a Christian.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

October 7: Paul in Ephesus

A SMALL outcaste girl in India became a Christian while she was a servant in a Hindu farmer's home. The Hindu family whom she served jeered at her and subjected her to all sorts of petty persecutions. One day while she was sweeping the courtyard she found a piece of jewelry which she quickly hid in her clothing and carried home to the outcaste quarters where she lived. There she took it out, looked at it and felt joy in her new possession. But all at once a voice in her heart sounded as clearly as though it were an audible voice, "Thou art a Christian and a Christian does not steal." She tried to silence the voice for she did so want that jewel, but it was of no avail. So she went back to the woman's compound of the household, took the jewel from its hiding place and showed it to the surprised woman, saying, "You have

often jeered at me for being a Christian; today you will not scoff when my Lord Jesus makes me give back the jewel which I might have stolen from you." And thus it was that a lowly servant girl "showed good deeds."

A Korean leper, horribly dirty and disfigured from the disease, was sent by a missionary to a leper asylum. After some time he returned cleansed. He was clean, of average good looks and except for one stiff hand showed no deformity from his sickness. Along with his healing of body he had found his Christ and his soul was cleansed of its sin. He went about among the lepers telling them where to find healing and telling people everywhere of the healing to be found in Christ. He also, as Paul's converts of old, so lived and spoke that "the word of God grew and prevailed."

October 14: Spiritual Gifts

How the "greatest of these is love" is shown by a story which grew out of the terrible earthquake in Japan. S. Arima, a sterling Christian, was at that time the warden of the Tokyo penitentiary. He had been contending for years for a new type of penology in which kindness and love held sway. He himself loved his prisoners and evinced that Christian love in his treatment of them. The earthquake laid the prison walls flat, but not a man availed himself of the chance to regain his freedom. For three nights the prisoners slept outside under the trees and never a man attempted escape. Prison wardens in other places found it necessary to handcuff their prisoners and to use force in keeping them in bounds while Mr. Arima's charges exemplified the amazing power of love.

October 21: Christian Stewardship

Continually there is coming to us fresh proof of the way consecrated Korean Christians are giving themselves as well as their gifts to the Lord. Five years ago there was revealed the need for a new school, but the Christians had no funds with which to establish or maintain such a school. But the need must be cared for! So those Korean Christians, poor but devout, organized fasting bands; each Sunday noon they fast, and spend the dinner hour in prayer for this school. And the rice they would have eaten that meal is put in little bags. These are brought to the church and when the collection is taken they bring forth their small bags of rice. These are placed in a big box, sold, and the proceeds given to the school.

Fasting societies are common in Korea!

You will realize that money is not plentiful when you know that the average farm is less than three acres and ninety per cent of the people live by farming. If a new church is needed, or an old one repaired or another school desired, the local Christians adopt the plan of fasting one meal a week to raise the necessary funds. In many homes a rice bag is hung on the wall and the housewife throws into it each meal one spoonful of uncooked rice from each person's rice bowl. That does seem to be "giving themselves," and the gift is not bare for it has the giver with the gift.

October 28: Paul's Last Journey to Jerusalem

Along the shores of a lovely lake in Laguna Province in the Philippines a church was broken up because of the sin of the leaders of the congregation. No services had been held for more than a year when two men of the congregation appeared at a missionary home in Manila with their offering. They were both poor men, day laborers and their wages all too scant for themselves and their families. But those two men never lost sight of their privileges and obligations. Daily in those homes the Bible was read and prayers offered. And faithfully they set aside their offering. At the end of the year they came to their missionary, each with a package wrapped in newspaper. One package contained seven dollars and fifty cents, the other nine dollars. There had been no stimulus, no services, but out of poverty and need they gave. It was sacrifice. At times they must have been tempted to go to the place of little savings and take something for the family needs. They knew the blessedness of giving!

Brief Talks

First Talk: The Survey

WHAT and Why.—Since the International Convention of Disciples of Christ of 1922, the word *survey* has been constantly on our tongues and press. At that time the formation of a Survey Commission representative of all the organizations affiliated with the convention was authorized. The duty of this special group, with C. M. Rodefer as chairman and R. H. Miller as secretary, was to direct the investigation and presentation of every distinct enterprise planted and maintained by the Disciples of Christ, through the United Christian Missionary Society, the Board of Education, the Board of Temperance and Social Welfare, the Association for the Promotion of Christian Unity, and the various State Missionary Societies. This work and the information thus collected is known as *The Survey*. The summary of these reports, published in a volume of more than seven hundred (700) pages and amply illustrated, is entitled *Survey of Service*.

This survey itself has been an effort to determine existing conditions in the

present world's changing order in the governmental, economic, social, educational and religious phases of life. It has attempted to obtain definite reasons for the continuance of old phases of work, for proposed changes and for new undertakings. It has carefully scrutinized all enterprises, made inventories of results and evaluations of present and future possibilities. It has studied the relationship of each task to others of the same field, and in like manner the programs of each of the cooperating organizations in relation to the entire task of the Church.

R. H. Miller, pronounced it, "The most significant plan of self-examination and self-criticism ever undertaken by our brotherhood and the most educational and fruitful." Leaders of other communions declare it the most comprehensive and significant yet undertaken in the history of the church. It has also been called "An adventure of faith and courage in uncharted areas."

The Survey has collected facts and figures pertaining to our colleges, our state

missions, our movement for Christian unity, our purpose and program for social evangelism and temperance, and to our various and varied responsibilities in evangelism, church erection, benevolence fellowship with the ministry and missionary activities throughout the world.

It was made to acquaint the church with its own assets and waiting opportunities for further collaborating in a practical, judicious, divinely appointed work in extending Christ's Kingdom.

Second Talk: Results of the Survey in the United States

State Missions.—One of the outstanding features in the collection of reports of the Survey of the Disciples of Christ is that covering the state missionary societies. In this the place of the United States and Canada in reference to the world's population, races, material resources and religions is shown. The part these countries are already having in world missions is emphasized, as are their yet unmet responsibilities, in the evangelization of the non-Christian world.

Here we find a history of the development of the Disciples of Christ as to locality and in comparison with other communions. The unevangelized portions of the home fields are brought before us. Gains in membership are shown, as are also our deficiencies in conservation of the added number. The rural church problem and ministry are likewise presented. The purpose and program and service rendered by the state organizations are set forth by statements and statistical tables.

State missions are seen as basic to all the other enterprises of the church, as vital to their continuance and development.

The Board of Education.—The first of all the surveys to be completed was that of the Board of Education. Here again pioneer work was done. Each educational institution affiliated with the board was investigated as to its purpose, standards, equipment, enrollment, faculty, curricula, degrees conferred, territory served, cost of maintenance, endowments, needs, contributions to higher education and to the communion, possibilities for improvement, business methods and other features. The result was that long before the survey period ended most definite steps in every instance had been made to profit by the facts accumulated. Endowment Crusades were put on, buildings and other equipment were provided. Standards were raised, faculties were improved, endowments were established, new programs were inaugurated. In short, educational concepts and facilities and attainment made worthy and recognizable advances.

The United Christian Missionary Society.—Every phase of work under the supervision of this organization in the United States was carefully investigated as to need for its existence, the equipment and service provided, cost of maintenance, results met and future requirements.

A consequence has been that some phases of work have been closed, as it was found their particular aid was no

onger needed. In other instances changes in purpose and program have been made. Responsibilities are still felt.

In the published volume, *Survey of Service*, full and definite reports concerning all these enterprises are to be found.

In like manner, the work of the Association for the Promotion of Christian Unity and the Board of Social Welfare and Temperance have been revealed with the light of self-investigation and the open of presentation. The Disciples of Christ are thus for the first time in their history made familiar with their resources and possibilities in their own home land.

Talk Three: The Survey in Foreign Lands

The enterprises of the brotherhood in lands other than the United States and Canada and included in the Survey are those conducted through the United Christian Missionary Society.

Here too the special surveyors sent from the home base and their coworkers from the missionary staffs and Christian nationals have made faithful effort to make known the beginnings of our work in each locality, the development and results of same and the changes that have occurred in local conditions that now call for new adaptations and adjustments in the missionary programs. They have likewise given us inventories of both the human and material equipments and audits and financial statements. The actual cost of maintenance of every phase of work may thus be seen, together with the estimated and recommended additional costs for needed and outlined future advancements.

Survey of Service, the recently published book containing the gist of facts determined, takes us through all of our institutions and established responsibilities. It acquaints us with peoples of the old order and history and brings us into the transitions of today. It makes us world travelers, even more than of the rapid tourist type. We find ourselves now under the tropical skies of Porto Rico and Jamaica, climbing mountain roads overhung with tree ferns and bordered by palms and coffee groves, as we make our way to an out-mission station that is to inspire us with fresh faith and zeal in our great task.

Again we are visualizing ancient Indian tribes of surprising civilization and attainment as we read the chapters on Latin American countries. Here also appear the conquistadores and the early missionaries from Spain. Pioneers, gold-seekers, subjugators, colonists, liberators, government makers—a long interesting company are arrayed. The lover of history and sociology may find definite, concise pages of materials wanted. Into the great cities with their modern facilities and equipments, together with massive old architectural structures and also inadequate homes of the poverty-stricken masses, we pass as the centers of our missionary endeavors are visited. Schools and other institutions national and church—as well as our own—are studied. The illiterate numbers appeal as awaiting us.

Into the jungles of Africa with her challenging task and impelling program we go. Then on to the snow-covered bandit infested roof-of-the-world far-away Tibet, finding here even in our own mission such stories of heroism and faith as are seldom equaled in the history of Christianity. China with her aroused and surging millions making compelling appeals for justice and opportunity, now lies before us, stirring afresh convictions as to Christian responsibilities. Japan thrilling with religious histories and civilization and attention demanding with the present concentration and intensification, makes us want to tarry beyond our limited time. India with her varied peoples, castes, religions, social systems, governmental and economic life holds her usual appeal. The Philippines—the connecting link between the Orient and our own land and with a history in which it has a part in more recent years, calls for study and proves not disappointing in results of the full and simple gospel message and principles.

The Survey has made us better acquainted with world conditions. It has shown us what has been done by the Disciples of Christ. It presents the success and mistakes. It presents new programs and estimates. It shows responsibilities.

Fourth Talk: After the Survey—What Lies Ahead?

The facts obtained during the past five years of the survey may well be taken as the base from which the church can plan its future program of action. Already

numerous changes have been made. Institutions maintained for some years but having ceased to fill the need for which they were founded have been closed or turned to new uses. Again, groups that once needed the support and direction of mission boards have been placed upon their own responsibilities. Some of the smaller colleges for want of equipment, endowment and a possible supporting constituency, have been closed.

The world's changing order is recognized and with it changes in the approach of the church are contemplated. By no means has the appeal and the responsibility decreased or been minimized. These coming from the new order and condition demand new concepts and means of action in dealing with them. Already programs to fit these times are in operation or formation. In some cases it means an intensification of effort on enterprises now established. Again it means an extension of the lines of service into new undertakings. In Africa for example, this latter is especially true.

For comprehensive and comprehensible reports from the Survey go to *Survey of Service*. Every church is urged to study and discuss its information, regarding the *why*, the *what*, the *how*, the *where* and the *when* of the church's educational, benevolent, evangelistic and missionary efforts. These published results of five years of investigation may well guide our brotherhood in its future endeavors in fellowship and kingdom extension.

News From China

NEWS from China indicates that while conditions are more settled, still the time has hardly come for families to be taken into many places in the interior. As yet it seems unwise for families to go to Nanking. It will be some time before missionaries can wisely go to Luchowfu, which is an isolated inland station. It will probably be the fall of 1929, before missionaries can return to this point. Missionaries are in residence in Nantungchow, and Wuhu will no doubt be ready for such occupation this fall. In Nanking Professor Searle Bates has been teaching in Nanking University while his wife and child still reside in Shanghai. Two of our women missionaries have been teaching in Ginling College, Nanking for almost a year. The enrollment at Nanking University has been over 800. The Chinese Christians have been carrying on the work in the stations with very little interruption in recent months. They are unanimous in urging the return of the missionaries at the earliest possible moment. The Chinese leaders as well as the mission organization on the field have asked for the return of the following missionaries this fall:

Mr. and Mrs. C. H. Plopper for Nanking, Mr. and Mrs. Frank Garrett and Miss Nancy Fry for Nantungchow, Miss Cammie Gray and Miss Tremaine for Wuhu, Dr. and Mrs. Corpron, Miss Wilkinson and Miss Collins for Luchowfu.

Recently a conference of commissioners on China mission administration was held at Hartford, Connecticut. There were present eight leading Chinese Christians and about twelve representative missionaries from China. Four days were spent in council and prayer on the missionary situation in China. Mr. Corey was present at this conference. The American mission boards are working in the closest cooperation on the question of mission administration for China. While the commission discussions were largely on matters of administration, the highest reaches of the conference were found in the beautiful Christian fellowship between the Chinese and Americans present. The expression of judgment in this conference will be reviewed by the Committee of Reference and Council of the mission boards of North America and then passed on in recommendations to the boards.

One of the most significant statements of the commission was on reparations for losses in China. It reads as follows: "It is the opinion of the Commission that the mission boards working in China should not ask through their government for any reparation for damage to persons or property, and should discourage their missionaries from doing so, but if such reparation be freely offered it may be accepted or not at the discretion of the Christian group or individual concerned."

The Chinese present, coming from various parts of China were insistent in their presentation of the longing of their people for the return of the missionaries, as well as the great need of their services in

China. At the same time the conviction was expressed that the Boards should not be precipitate in returning missionaries to interior stations until conditions were fairly settled.

Jamaica, the Gem of the Caribbean

By EDITH ELSAM

IT IS said that Christopher Columbus, on returning from his voyage of discovery, was asked for a description of this Island. In replying he took a sheet of paper, and crumpling it in his hand, laid it down, and said "That is Jamaica." One is frequently reminded of this incident while driving over hill and dale and noticing the irregular formation of the island now covered over with a wonderful mantle of green of every shade and hue.

The panorama of beauty that suddenly bursts into sight at every turn of the winding road over the mountains, is indescribable, and one thinks of the words of the Creator—"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed."

Fern and flower, fruit and foliage seem to vie with each other in making this place one of the beauty spots of the earth, and all seem to take part in an age-long beauty contest to decorate the Island-Home of the Jamaican—as he aptly calls his country.

The length of Jamaica is about 140 miles and its breadth only about 49, and to those who have been in India, it seems to be a combination of Bombay on the sea-coast, and the Himalayas, though, of course, the altitude of the Jamaican hills is not as great as that of the giant mountains of Hindustan.

Kingston, the capital of Jamaica, is situated in the District of Liguanea and stands on the sea-face, commanding a magnificent landlocked harbor, formed by a long reef which runs out into the sea

and almost joins the land on the farther side. Behind Kingston rise the verdure clad mountains, some of them rising to a little over 7,000 feet, and reminding one of the Father-God who is round about his people as the mountains are about Jerusalem.

The Disciples of Christ have three churches in Kingston and twenty-one in the country, situated among the mountains. One of the former is ministered to by a native pastor trained in the States in the Southern Christian Institute, and five of the pastors of the country churches have had college training in America.

We have three day schools worked by the mission, and there are several others under government control but superintended by the missionary, and the country church ministers.

The Jamaicans are a church-going people, and it is pathetic to see what distances aged women will walk, some of them crippled with rheumatism, in order to attend the services and Bible school. Many of our church members are so poor that want of decent clothing is the only thing that keeps them away, as far as one can judge. Friends of the work can do good service by sending to the Jamaica missionaries cast-off clothes that may still have good wear in them, always remembering that even such contributions carry some customs duty with them.

They seem to be a long-lived people, for we have met several, who appear to have lived a century or more in this old world of sin and suffering, and in each of these cases as we have talked we have seen the

light shining in the face, and have heard bright testimonies of the love of God and a firm faith in Christ. Many of these aged sisters have loving recollections of the C. W. B. M. women, and I have heard one of them pay loyal tribute to Mrs. Anna R. Atwater, whose name is cherished by her in grateful love. The Christian Endeavor societies are living organizations, and almost all the churches are engaged in the form of work with the young people of their congregations. Once a quarter, the Kingston Local Union holds a Rally when about twenty C. E. societies come together in a different church each time for each occasion; each society carries its own distinctive banner, and at the roll call the secretary of each society answers with a verse of Scripture. On these occasions interesting programs are presented and sometimes a recitation contest. The general effect is a spirit of unity among the churches of Jamaica.

Recently the Salvation Army has opened a School for the Blind. It is estimated there are nearly 2,000 afflicted ones in the Island. This institution meets a great need in Jamaica, and the government has given an annual grant for this worthwhile work.

Many of those who have named the name of Christ still adhere to various forms of fetish worship, and take part in superstitious practices brought over from the dark continent of Africa, but we have faith to believe that the day is not far removed when Christ will come into his own in this beauty corner of the world tucked into the mountains that stand in the Southern Seas.

"The wilderness and the solitary place shall rejoice and be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing."

Miss Treudley Returns

A letter from Dr. Mary Bosworth Treudley, written in Harbin, Manchuria, indicates that she is on her way to America via Siberia, Finland, Sweden and Norway. Dr. Treudley has rendered valuable service as a teacher in Ginling College, Nanking, for five years, this last year under the trying conditions following the tragedy of the spring of 1927. It will be remembered that Dr. Treudley served for one year as associate editor of *World Call*.



Some of the poorer class people, Jamaica, with the type of hut in which they live

World Call Week
Will be
Nationally Observed
October 11-18
What Showing Will Your Church Make?



Alva Lamar Wills

Religious Values of a National City Church

As a Farsighted Young Preacher Views It

The dream of a National City Church is not a new one. Seventy and eight years ago from our church in Baltimore three elders appealed to the brethren in their state to help build a house of worship in Washington. Thereupon, Mr. Campbell wrote a strong editorial to advance the same ideal. And so the noble thought has lingered in the minds of many since that time, but has languished for want of an advocate. Now as we discern the clear outlines of this shrine of our holy faith take shape before us it sets our minds in a pensive mood. With the enquiring youth of Israel, we ask, "What mean these stones?" What import do they hold for religion? Israel's forbears were commanded of God to interpret for their children the meaning of their religious monuments. What are the religious values of a National City Church? Read how A. L. Wills, pastor at First Church, Covington, Kentucky, has analyzed them.

Symbolism

(1) There is the value of religious *symbolism*. Protestants have feared symbols and have cast them out of the synagogue of their affections, but to their own impoverishment. Today religious symbols are coming back into our worship, because there is no substitute for them! The American mind is painfully practical. In the outward swing of its material interest it has preferred a tent to a temple and has starved its soul. At last our own church has sensed this injustice to faith. Led by a former artist in the field of drama, now an equal master in the art of preaching, the Disciples have resolved to erect a worthy house in the most beautiful and famed city on our soil. This great church, built by the expectant gifts of a whole brotherhood, will gather up in its synthetic character as no other building can do, the convictions, the struggles, and the aspirations of our great communion. The educational emphasis, the evangelistic passion, the missionary vision, and the fraternal atmosphere—each and all—will be embodied in its lines. It will be our one composite building for a composite program, the single symbol of a rounded faith projected upon a canvas of stone, a frozen refrain that will sing its way into the hearts of our Christian Dispersion.

Publicity

(2) There is the value of religious *publicity*. What is preaching itself but publicity? It is making known the saving grace of God in Christ. The Salvation Army beats a drum, the village church rings a bell, the city church builds a temple—and all for the same purpose.

And what leading communion needs publicity throughout the East so much as ours? All who have lived in the eastern section of our land know too well how almost unknown our communion is. Over and over again they have apologized for their church in that section until they are heart-sick. Some then resolved, as they have testified, that if ever they should live again where we are strong they would send back their gifts to build a church worthy of our cause. And now is their chance.

Strategy

(3) There is the value of *strategy*. And strategy is a religious value. The Old Testament is part of the Christian Bible. Open its pages for the leading of God, and what do we find? The divine hand was set stoutly against small sanctuaries in obscure places. Shiloh became a ruin, and worship at Bethel was discontinued. Jerusalem, the numerical, the cultural, and political center of the nation was made its religious center, too. There is a challenging suggestion here—not for a hierarchy, but for the strategy of a great movement.

Then there is the New Testament which is the exclusive heritage of the Christian. Open its pages and what do we find?

Aside from the person and message of Christ, one leading character moves across the center of its stage. And he is the hero of its drama. That man is none other than St. Paul. Track his swift movements and where does he work? In Tarsus, Damascus, Antioch, Ephesus, Athens, Corinth, Jerusalem, Rome—historic centers, all of them, in that ancient world. So striking was this fact that when St. Paul stood before Agrippa he could say, "This thing was not done in a corner." St. Paul, the great strategist, was no John the Baptist crying in the wilderness. He drove straight for the capitals of the world. Crowds did not "go out" to him. He went to the crowds, and the larger the crowds the better he liked them. Might he not say to us just here, "You follow me as I follow Christ." But this is not even the full strength of the argument. Paul was sure of divine guidance in his field of labor. When he would have turned aside into more obscure territory, as he testifies, "the Holy Spirit forbade" him.

Our church has been content to remain a rural people. Can we claim the guidance of the Holy Spirit for this mind? Call the roll of our largest cities and count our strength. It is soon counted, and to our shame. Are we, like Israel, afraid? In the capital of our nation, we have our greatest chance. With wise strategy through years to come we may redeem our former neglect. For there are the leaders of our land. For every one of them we reach, we touch a multitude. Thither go congressmen, statesmen, diplomats, explorers, officials of every shade. And in the atmosphere of learning and magnificence dare religion to house itself in shabby buildings that squat on neglected streets? It does so at its peril.

Unity

(4) There is, chief of all, the religious value of *unity*. Surely to every Disciple this is of supreme worth.

There are many phases to this theme of unity in the church—its needs, its forms, its limits, its promotion. It is in this latter phase we are just now most interested. And it is here we have largest hope of success. How can we make it permanent when it comes? How make it safe for the world? How can we grow into its spirit? How lead the whole church to accept it? It seems clear we cannot agree on creeds, nor on opinions, nor even on the machinery of missions. Is there no way out of the ecclesiastical impasse? Surely there is, and it lies in concrete types of work. Indeed, we are already in agreement at this point. At Columbus we agreed completely on the Kellems mission to South Africa. Our ministry is unanimously behind our pension program. Every conceivable group among us is well represented in the National City Church project.

Then let us continue to work in this new direction in which we have started. (Adv.)

Washington Church Victory Sunday, October 21

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Indianapolis, Indiana

Board of Education

Annual Report

(Continued from page 44.)

Science Hall and the Gymnasium, while the remodeled Associated Building amounts practically to a new building. These buildings have all added greatly to the effectiveness of the work which Hiram College is doing. President Bates has been serving this institution continuously for eighteen years and can now claim the distinction of having the longest period of service as president of one institution of any of our college presidents.

Illinois Disciples Foundation.—This is a type of work distinctive in its character. At the University of Illinois this Foundation is undertaking through the local church, through the maintenance of workers amongst the students, and through the teaching factor to make a threefold approach to the student body. Dr. Stephen E. Fisher is not only the head of the Foundation, but has served as minister of the church for more than twenty years.

Indiana School of Religion.—For sixteen years Dean J. C. Todd has been laboring at the task of caring for the boys and girls from Christian homes at Indiana University. Since the founding of the Indiana School of Religion, he has been the dean. This institution has the

choicest location to be found in connection with the university. It occupies one corner of the university campus proper.

Lynchburg College.—Two outstanding events occurred during the past year at Lynchburg College: First, the completion of the crusade for endowment under the direction of the Department of Endowments of the Board of Education; and second, the admission of Lynchburg College to the Southern Association of Colleges and Secondary Schools. Since 1913, President J. T. T. Hundley has been leading this college out of poverty and obscurity into educational respectability and enlargement of influence.

Missouri Christian College.—During the year Missouri Christian College lost not only her accreditation but her certification with University of Missouri. She also lost accreditation in the North Central Association for her high school. Likewise the student body declined and a large financial deficit was incurred. The institution had been piling up a deficit for a number of years. For these and other reasons the trustees voted at their meeting on the 2nd day of April, 1928, to close the school with the present academic year. However, at a later meeting on May 22, the entire assets of the institution were deeded outright to Eugene Bible University at Eugene, Oregon, under the leadership of E. C. Sanderson.

Phillips University.—The university has grown beyond the expectation of the most optimistic. Under the leadership of President I. N. McCash, it now claims the largest number of ministerial students gathered in any of our colleges or universities. Likewise, under the direction of Dean Marshall, the largest number of ministers and other church workers received their various degrees last June than had ever graduated from Phillips. It probably was the largest class of ministers ever turned out by any one college in the history of Disciplesdom.

Randolph College.—This is a coeducational junior college located at Cisco, Texas. A new dormitory was constructed during the past year and the institution was brought up to a higher level in every particular.

Spokane University.—Under the leadership of President Roadruck this institution is growing with rapidity. During his administration the enrollment has increased more than 300 per cent. He has gathered around him a splendid faculty, and the morale of the institution is as fine as could be expected. If the church and individuals will give sufficient funds to maintain the college without increasing its annual deficit, all the difficulties financial and otherwise, could be easily overcome.

Some of our local leaders in the missionary work may not have given much thought to the material used in their Sunday schools, and therefore might be under the impression that it did not very much concern their work.

The fact is there is a vital connection between the missionary work and the Sunday school literature. What about the missionary programs that are placed before the pupils in your school?

Are they the programs that are tied in with the work you are promoting? If not how can you hope that new life will come into your work in future years?

The Graded and the Uniform lesson materials produced by this house hold up the ideals for which you are striving, and the weekly papers carry stories and accounts of the missionary enterprises that you support.

Moreover the very fact of using literature produced by the brotherhood publishing house would have a beneficial effect on the pupils, over and above the quality of the material itself.

They would grow in loyalty for your work by knowing that your work was in line with other work of the brotherhood.

Will you request your superintendent to adopt this material, if not already using it?

Christian Board of Publication
St. Louis Missouri

Texas Christian University has the finest equipment and the largest endowment of any of our institutions of learning. It is becoming a great factor in the educational development in the city of Fort Worth in the State of Texas. It is likewise an institution of which every loyal Disciple should be proud. Brite Bible College in connection with Texas Christian University is presided over by Dean Colby Hall, who not only has a splendid faculty, but an ever increasing and promising student body. President E. M. Waits is a man of vision and optimism.

Transylvania College.—It is impossible to speak about Transylvania College without mentioning also the College of the Bible, and Hamilton College. These three institutions are located on the same campus, and have been presided over by the same president for a number of years. Hamilton College is a junior college for girls. Transylvania is a coeducational college of liberal arts and sciences, and the Bible College is an institution for both undergraduate and postgraduate training of the ministry. Transylvania College has the distinction of being the oldest institution founded west of the Allegheny Mountains. President A. D. Harmon closed an administration of six years with June 30 and Dean Macartney was chosen acting-president. This is the third time Dean Macartney has occupied this position.

University School of Religion.—This is the most recent undertaking to establish a school of religion in connection with a state university. It is the idea to build such an institution in connection with the University of Alabama at Tuscaloosa. O. P. Spiegel has been the prime mover of this undertaking and has been leading in the attempt to raise funds for establishment of the school. There was a recess in this undertaking for a while, but once again Mr. Spiegel is at work and it is hoped to have the first unit of a building completed in the very near future.

William Woods College.—This is a junior college for women. It is located at Fulton, Missouri; has a beautiful campus, a splendid set of buildings, and a good endowment. William Woods College has more endowment than any junior college we have. President E. R. Cockrell is putting a new emphasis into the curriculum and is making of the college a homelike place in which young women receive the best of cultural and artistic attainments.

Board of Temperance and Social Welfare

Digest of Annual Report

THE Board of Temperance and Social Welfare received from the churches the past fiscal year a total of \$8,264.54. This is a loss of \$215.51 under last year's receipts from the churches, and is accounted for by the decrease in three of the larger churches alone. The number of churches contributing increased. Sixty new contributing

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churches were added after *Social Trends* began publication in February. Receipts other than from churches show a gain over last year. A tabulated financial report is delayed on account of our bookkeeper suffering an accident, but will be furnished later.

Social Trends began publication in February. From two to three thousand copies are circulated each month. Ten issues per year will be published. The cost of publishing and mailing is underwritten by personal gifts. It is designed to furnish "useful and usable information" on social subjects of essential interest to religious leaders. It stresses questions of peace and war, race relations, industrial relations and prohibition. It has met with much favorable commendation.

Gifford Gordon's work as temperance specialist continued during the first half of the last missionary year. His work was invaluable and the support given it increased in a favorable fashion, but so little of it came from the churches that he concluded to return to the field as a free lance.

Because of the increasing hardships of constant travel and the desire to devote more time to writing Professor Taylor has accepted the Chair of Social Ethics in Vanderbilt University at Nashville, Tennessee, where the Disciples have established a Foundation in connection with the School of Religion. He will give part time to the board, edit *Social Trends*, write leaflets and pamphlets, continue cooperative relations with the Federal Council of Churches and contribute in other ways to the board's work.

James A. Crain of Nevada, Missouri, has accepted a position as full-time secretary of the board. He has had invaluable experience as a chaplain, a pastor and a secretary of city church councils. He is in the prime of life, vigorous, able and consecrated to the social gospel. He will promote the board's financial interests, devote much time to Disciple churches, conventions, youth assemblies and conferences. He has qualified as a specialist on questions of church and community, and he is a pleasing and convincing speaker.

Looking for the Best

A GROUP of thirty university professors and high school teachers from twenty different educational institutions in the United States is spending three weeks in Buenos Aires, studying the development of Argentine commerce and literature, the Spanish language, and the influence of Europe upon the Latin American culture. With the cooperation of the Munson Line steamship company three lectures a day are held for these visitors at the Buenos Aires Y. M. C. A. Building and interesting trips are arranged to cultural centers such as the national universities, the leading newspaper plants, libraries, museums and political institutions. Each year there are more groups of earnest seeking people who come to find the best that there is in Latin American life for interpretation to students and others

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in the United States. Next March and April a Good Will Tour under the leadership of McKinley H. Warren, 419 Fourth Avenue, New York City, will visit Chile, Argentina, Uruguay and Brazil. Some members of this proposed party will probably visit Asunción, the capital city of Paraguay, where the Disciples of Christ have an interesting educational venture in the Colegio Internacional.

H. J. WILLIAMS.

Echoes from Everywhere

(Continued from page 48.)

Recent visitors to our mission in Buenos Aires, Argentina, were Mr. and Mrs. Stephen S. Yeoman of Central Church, Indianapolis, en route to Chili. While in Buenos Aires they visited Cramer Church, the Colegio Americano, Union Seminary and the young woman's training school, where they took lunch and met the girls from Uruguay and Argentina who are preparing to do work in the churches in their respective countries. Mr. and Mrs. Yeoman manifested great interest in the work and proved themselves appreciative visitors.

Receipts for Two Months Ending August 31, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$14,746.72	\$ 918.27	\$ 2,109.73	\$ 300.14
Sunday Schools	8,261.94	768.85	53.22	103.43*
Christian Endeavor Societies	774.13	201.48		148.62*
Missionary Organizations	6,165.19	1,513.43	542.35	120.66*
Individuals	3,183.80	1,816.50	5,552.24	4,263.89*
Bequests	4,229.40	2,947.31	5,337.50	5,337.50
Interest (U. C. M. S.)	11,415.65	3,713.44		
Interest (Old Societies)	1,490.28	374.48*	242.00	242.00
Receipts from Old Societies	6,300.00	5,448.80		12,156.66*
Home Missionary Institutions	5,002.68	1,217.43*		
Benevolent Institutions	8,385.21	3,243.70*	207.41	121.72
Annuities			26,929.42	14,229.42
WORLD CALL Subscriptions and Advertising	5,350.07	383.07*		
King's Builders	398.86	36.72*		
Christian Plea Subscriptions and Gifts	20.50	602.20*		
Literature	8,661.76	985.43		
Miscellaneous	7,731.00	3,778.44*	1,717.07	718.90
	\$92,117.19	\$5,044.47	\$42,690.94	\$4,156.42
Board of Education				
Churches	\$ 293.78	\$3,964.21*		
Endowment Crusades		90.78*		
	\$ 293.78	\$4,054.99*		

*Decrease

The Missionary Register

Missionaries Going to Field

Mr. and Mrs. L. D. Matson, Jamaica, September 15, 1928.
 Miss Florence Mills, Miss Fannie Carlton, Porto Rico, September 27, 1928.
 Mr. and Mrs. W. W. Haskell, China, from Japan.

Birth

Douglas Ogden, to Dr. and Mrs. D. S. Corpron, Burlington, Vermont, (China) September 13, 1928.

Tests and Trials In India

MISS MYRTLE FURMAN, who has been carrying on alone in Rath, India, all through the hot season instead of going to the hills for a much needed vacation, turned her room into a hospital and nursed several families through attacks of malaria. Five were down at one time and one baby died. At the same time cholera was raging in the villages and eighteen deaths were reported in eight days. In writing to a friend she tells of the death from cholera of a young Englishman, twenty-six years old, a canal engineer, who was in camp nearby, and with whom the missionaries had become acquainted. Mr. Bierma and Dr. Miller attended him and thought he was getting along well when they had to leave, but he died the next morning and Miss Furman arranged for his burial in Rath Cemetery beside the Christians who have died, measured the grave, watched every nail driven into the coffin, lined it, and conducted the service, surely a trying experience for a young woman.

With the record of these experiences comes the word that Miss Furman's sister, Mrs. Kingsley Miner of Des Moines, has passed away, and our hearts are going out to her in sympathy as she passes through yet another trial.

New York Secretary Leaves

FOR ten years Mrs. D. J. Schneider has served faithfully and efficiently as general secretary of the woman's work in the state of New York. On account of the removal to Cincinnati of Mr. and Mrs. Schneider, she has been compelled to resign her position. At a recent meeting of the state board Mrs. Schneider was presented with a gold pen and pencil set as a token of appreciation of her service. Mrs. Lowell C. McPherson, who has been serving as president, becomes the new general secretary, with Mrs. John P. Sala as president. It will be remembered that several months ago Mrs. Schneider was ordained to the work of Christian service and we have no doubt in her new home she will find ample opportunity for the use of her talents.

Patent Sides Grow

The annual report shows that 3,498,008 copies of "patent sides" were issued to the churches across the country during the missionary year ending June 30. These sheets are prepared for a four-page bulletin and the printed side contains fresh news from the mission fields and other brief high point items of special interest to church folk. The blank side makes pages one and four which carry local church matter. These bulletins are printed weekly on both glazed and unglazed paper and furnished at 15c per hundred.

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The Last Page

IT'S a strange world. Here we've been putting forth our best effort to walk, and incidentally, tell others how to walk, the straight and narrow path, and we suddenly find ourselves in Irvington where one of the secretaries who drives a real automobile told us the other day he saw the tail light of his own car three times as he was coming to the office! Just another tale, you'll say, but you who have been to Irvington know what the jest is worth.

But what a great place it is! The building with its wide halls, the airy, light rooms, great windows, the restful chapel and the spacious grounds, all produce a wholesome atmosphere conducive to work. And perched up here among the tree tops, WORLD CALL is torn between a desire to sing a lullaby and sprout wings and fly. The impulse to fly, we must admit, is no inspiration from the height we have attained on the top floor, but comes from a state of coma into which we all fall when something is wanted from the first floor in a hurry and the temperamental elevator is having its siesta.

Speaking of the elevator, Mr. and Mrs. Virgil P. Brock, the evangelists for Marion County, will testify to its moods. They were among our first callers and were starting down the stairs when someone suggested the elevator. They got in and pressed the button; the doors closed and down they shot—for a few feet. Pressing all the buttons and pushing and pulling everything that looked mysterious helped matters not at all. They hung between floors until, with the advice of the headquarters family gathered on the floors above and below, they got out by Mr. Brock doing a broad jump down and across the open shaft and pulling his lady down after him.

Our Open House on Tuesday night, September 11, could be described only as the small boy described his arithmetic problem. "How many is two and two, Johnny?" asked the teacher. "Four," replied Johnny. "Very good," said the teacher. "Good!" shouted Johnny, "it's perfect!"

Great baskets of autumn flowers, the gift of many friends, adorned the halls and reception rooms. We all wore our Sunday best and stood at the entrances to our offices or by our desks and reminded each other of barkers at a fair as we told the people who thronged through the halls of our particular attraction. Mrs. W. C. Smith of Indianapolis graciously took charge of the library where punch was served and an orchestra played throughout the evening. The next morning Mrs. Smith told us confidentially that there were a million



—Marcus in the New York Times.

What's in a Name!

people passed through the building—according to the punch bowl.

Typical of Indiana hospitality, no sooner had the word got out that we were planning an Open House, than the churches of Indianapolis and Marion County decided their welcome must come first. Accordingly the doors of Central Church were thrown open on Monday night, the tenth, and we were introduced to the splendid people of our forty-two churches here. A reception a night brings up our social rating!

Big Ben's chimes in London, we hear, have recently crossed to New York by wireless and then been re-transmitted from an American station back to England. Thus a Birmingham listener who was tuned in to Stuttgart recently heard the Hotel Metropole band in London play several well-known tunes and finally Big Ben's chimes. The broadcast had been received from Chelmsford via New York and the German station. The *Manchester Guardian* is inspired to verse by the occurrence:

The shades of night were falling fast
As through the startled ether passed
A sound which fell with famous force
But from a most unlikely source:

It was Big Ben
A-striking ten—
But in Hong Kong.
Dear me, how wrong!

So here's to the day when the belfry of
Bruges

Will resound from a station in Asia;
And from Flanders, suggestive of pencil
and rouge,

Will emerge the guitar of the geisha!
When the moose of Alaska by order will
boom

From the Cape of Good Hope on a
crystal,

And the bell of the Kremlin is heard
from Khartoum
Or the howl of the dervish from
Bristol!

Beneath the summer evening's sun
Old Kasper's daily work was done,
And sweet the temple bells and gay
Upon the road to Mandalay:

The sound was hurled
Around the world
Straight from Cape Cod.
Dear me, how odd!

So here's to the day when the Dean of
St. Paul's

Will be heard from a Syrian mosque,
And a station in uttermost Africa calls
With the voice of the Ghég and the
Tosk;

And the nightingale sings from the land
of the Lapp,

And the bul-bul is vocal in Norway—
Till there isn't a sound on the whole of
the map

Which has not got its wrong sort of
doorway!

LUCIO.

This story is really propaganda for education. A municipal plant in a small Colorado town broke down. The man in charge, who was also town constable superintendent of the water works and (when not otherwise engaged) street cleaning department, was at a loss to know what to do.

An expert from outside was called in. He took one look at the broken-down equipment, tapped it in a certain place with a hammer, and told the man in charge to start the plant. His bill was \$250. When the town council asked him to itemize the bill, it came through thus: "Tapping with hammer—\$ 1.

Knowing where to tap—249."

The class at Heidelberg University was studying English.

One morning it was the verb "to have" in the sentence, "I have a gold mine."

"Conjugate 'do haff' in der sentence 'I haff a golt mine,'" the professor ordered.

"I haff a golt mine, du hasst a golt mine, he hasst a golt hiss. Ve, you or de haff a golt ours, yours or deirs, as de eas may be."

"Have you read 'Mother India'?"

"Yes."

"Have you read 'A Son of Mother India Answers'?"

"Yes."

"Have you read 'A Grandson of Mother India Answers a Son of Mother India's Answer to Mother India'?"

"No!"

"Shake!"—*New York Sun*.